

A Clear Differentiation of the Three Codes

Essential Distinctions among the Individual Liberation, Great Vehicle, and Tantric Systems

SAKYA PANDITA KUNGA GYALTSHEN

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SUNY series in Buddhist Studies
Matthew Kapstein, editor

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The *sDom gsum rab dbye* and Six Letters

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mañjughoṣaṃ namasyāmi yatprasādān matiḥ śubhe /
kalyaṇāmitraṃ vande'haṃ yatprasādāc ca vardhate //

I pay homage to Mañjughoṣa,
through whose grace [my] mind [turns] to what is wholesome.
I honor, too, the spiritual friend
through whose grace it grows.

Śāntideva, *Bodhicaryāvatāra* X:58

On seeing your flawless intelligence
engage the boundless ranges of knowledge
like the thousand-rayed sun in the sky,
my mind, filled with awe, sought a simile
in the wisdom of Mañjughoṣa himself,
but then I perceived the two to be truly one
and failed to find aught to compare with you.

verses 3–4 of Tsongkhapa's
untitled twelve-verse eulogy of Sapan
P 6010, vol. 153, p. 35.2 (*ga* 8a); Toh 5275 (8)

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Foreword

Tibetan Buddhists often describe their religion, and the path of practice it teaches, in terms of "three vows" *(sdom gsum)*—namely, the three codes of discipline associated with the monastic traditions of the Vinaya, the progressive path of the bodhisattva, and the esoteric precepts of the tantras. Mastery of the three codes implies broad and deep scriptural learning as well as scrupulous attention to every detail of one's personal conduct and deportment. For such mastery to be recognized means the achievement of an authoritative status within the religious community. Hence, in the Tibetan Buddhist tradition, the three codes were subject to intensive scrutiny and became a focal point of sustained commentary and debate.

Among the many works of Tibetan masters devoted to the three codes, none has enjoyed more notoriety than *A Clear Differentiation of the Three Codes (sDom pa gsum gyi rab tu dbye ba)* by the celebrated author Sakya Pandita Kunga Gyaltshen (or Sapan, 1182–1251), presented here in a Western translation for the first time. Not so much a text on the content of the codes themselves as an examination of the many particular questions that relate to the codes—questions that Sapan saw as subject to misunderstanding on the part of his Tibetan contemporaries—*The Three Codes* has a strongly polemical character. Thus it is easy to see why some readers found the work objectionable in places, others praised it, and all became fascinated by it. Few indigenous Tibetan writings have inspired so abundant and diverse a body of later commentary, commentary that rivals even that on the great Indian Buddhist treatises in its extent.

Whatever one may conclude about the correctness of Sakya Pandita's opinions on any given topic, there can be no doubt that by raising so many questions so trenchantly, Sapan roused Tibetan Buddhists from doctrinal complacency and contributed mightily to the formation of the remarkable intellectual culture that has long distinguished the Buddhist monastic colleges of Tibet. It is for this reason that Sakya Pandita is remembered as the first of the three great thinkers renowned in Central Tibet as emanations of Mañjuśrī, the Bodhisattva of Wisdom. The two who followed him—the great Dzokchen master Longchen Rabjampa (1308–1364) and the peerless scholar and adept Je Tsongkhapa (1357–1419)—were themselves indebted to Sakya Pandita in myriad ways.

The translation offered here is the work of the American scholar Jared Rhoton (1941–1993), whose premature passing deprived us of one of our finest interpreters of Tibetan Buddhist learning. From his earliest contacts with Tibetan Buddhism and throughout his studies of Tibetan and Sanskrit in India, beginning in the mid-1960s, Jared—or Sonam, as he was known to those of us who had the good fortune to meet him in India—was inspired by the Mañjuśrī tradition stemming from Sakya Pandita. Through his learning and discernment, his wit and humility, Sonam indeed came to exemplify that tradition in an American iteration.

Dr. Rhoton was an excellent and prolific translator of Indian and Tibetan Buddhist texts; nevertheless, his humility and sense of perfection dictated that his published works were few. *A Clear Differentiation of the Three Codes* is the most substantial of his writings to appear to date. Its publication is a result of the devoted efforts of his friends, who recognized the great value of his legacy. The vision of Mike Roche in creating the Sapan Fund, the editorial expertise of Victoria Scott, and the Tibetological contribution of Dr. David Jackson have been fundamental in bringing this manuscript into print. Their fine and thoughtful work is a fitting tribute to an admired scholar, and to the bodhisattva who graced him.

MATTHEW T. KAPSTEIN
Editor, SUNY Buddhist Studies Series

Acknowledgments

Jared Douglas Rhoton (1941–1993) received his Ph.D. in Indic studies from Columbia University in 1985, under Professor Alex Wayman; his dissertation—in many respects the inspiration for the present volume—was entitled "A Study of the sDom-gSum of Sapaṇ." In the years that followed, while traveling extensively to interpret for teachers of the Sakya school of Tibetan Buddhism, Jared never ceased refining his translations of the works of Sakya Pandita that appear at long last in this volume.

In 1991, we founded the Sapan Fund to help publish both the present works and Jared's translation of Deshung Rinpoche's *Three Levels of Spiritual Perception: An Oral Commentary on "The Three Visions" (Nang Sum) of Ngorchen Könchog Lhündrub* (Boston: Wisdom Publications, 1995), as well as to preserve other important Buddhist texts and teachings.

Jared's manuscript of Sapan's *Clear Differentiation of the Three Codes* and six letters pertaining to that work was first transferred from paper to computer in 1992 by Elizabeth Barrett. From 1995 through 1998, the introduction, translations, and notes were reviewed and supplemented in places by Dr. David P. Jackson, now at the University of Hamburg. It is David's invaluable contributions that allow Jared's translations to appear in their present form.

All the friends of the Sapan Fund played a vital role in sustaining the preparatory work on the manuscript Jared left us. Tom Trabin, Michal Biggar and James Sarzotti, Max Butler, Geshe Jamspal, David Khon, Vicky Vong, Jacqueline Nalli, Sam Chapin, Tony Misch, Phyllis Pay, Aliza and Alan Earnshaw, Doris and Ron Roberts, and many others contributed much-appreciated moral and financial support. A grant from the Shelley and Donald Rubin Foundation, to which longtime supporter Moke Mokotoff referred us, was also most helpful.

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MICHAEL ROCHE and VICTORIA SCOTT
The Sapan Fund

Note on Transcription

For ease of reading, Tibetan names and terms are given in English phoneticization in the Introduction, Translations themselves, and Notes. For completeness, however, names of authors appear in Tibetan transliteration in the Bibliography. The Glossary provides cross-references between these two forms of transcription.

Abbreviations

BA 'Gos Lo-tsā-ba, *The Blue Annals (Deb ther sngon po),* George N. Roerich, trans. (Calcutta: Royal Asiatic Society, 2 vols., 1949–1953; reprinted Delhi, Motilal Banarsidass, 1976)

D The Tibetan *Tripiṭaka,* Derge edition, as described in H. Ui et al., eds., *A Complete Catalogue of the Tibetan Buddhist Canon* (Sendai, Japan: Tohoku University, 1934)

DS Sa-skya Paṇḍita Kun-dga'-rgyal-mtshan, *sDom pa gsum gyi rab tu dbye ba (A Clear Differentiation of the Three Codes), SKB* 5:297.1.1–320.4.5 (*na* 1a–48b.5)

DSKhK Go-rams-pa bSod-nams-seng-ge, *sDom pa gsum gyi rab tu dbye ba'i kha skong gzhi lam 'bras gsum gsal bar byed pa'i legs bshad 'od kyi snang ba (Supplement to "A Clear Differentiation of the Three Codes"), SKB* 14:279.3.1–294.3.6 (*ta* 324a–354a)

DSKhP Go-rams-pa bSod-nams-seng-ge, *sDom pa gsum gyi bstan bcos la dris shing rtsod pa'i lan sdom gsum 'khrul spong (Removing Errors Concerning the Three Codes Treatise: A Reply to the Questions of Shākya-mchog-ldan), SKB* 14:240.4.1–273.2.6 (*ta* 246a–311a)

DSNSh Go-rams-pa bSod-nams-seng-ge, *sDom pa gsum gyi rab tu dbye ba'i rnam bshad rgyal ba'i gsung rab kyi dgongs pa gsal ba (Commentary on "A Clear Differentiation of the Three Codes"), SKB* 14:119.1.1–199.3.6 (*ta* 1a–161a)

DSPD Go-rams-pa bSod-nams-seng-ge, *sDom gsum rab dbye'i spyi don yid bzhin nor bu (General Discourse on "A Clear Differentiation of the Three Codes"), SKB* 14:199.4.1–240.3.6 (*ta* 164a–245b)

P *The Tibetan Tripiṭaka,* Peking edition, reprinted under the supervision of Ōtani University, Kyoto, Daisetzu T. Suzuki et al., eds., vols. 1–168 (Tokyo–Kyoto: Tibetan Tripitaka Research Institute, 1955–1961)

SKB *Sa skya pa'i bka' 'bum (Collected Works of the Sakya Founding Masters)* [reprint of the Derge edition of the collected works of the Five Founding Masters of Sa-skya, together with the collected works of Ngor-chen and Go-rams-pa] (Tokyo: Tōyō Bunko, 1968–1969)

TB (III), *SKB* vols. 3–4: Collected works of Grags-pa-rgyal-mtshan

TB (IV), *SKB* vol. 5: Collected works of Sa-skya Paṇḍita Kun-dga'-rgyal-mtshan

TB (VII), *SKB* vols. 11–15: Collected works of Go-rams-pa bSod-nams-seng-ge

T Tōyō Bunko 1968 reprint catalogue numbers [see *SKB* above; TB is the commonly accessible reprint edition of the *Sa skya bka' 'bum* in the Derge edition]

Toh Kanakura, Y., et al., eds., *A Catalogue of the Tohoku University Collection of Tibetan Works on Buddhism* (Sendai, Japan: Tohoku University, Seminar of Indology, 1953) [noncanonical works]

PART I

Sakya Pandita's Life and Work

Introduction

That a serious disaster for one group can become a boon for another was demonstrated in the early 1960s, following the departure of thousands of Tibetans to India to escape the religious persecution and tyranny of the Chinese Communists.[1] Soon after the Tibetans' flight into exile, foreign scholars engaged in Tibetan and Buddhist studies were able to invite qualified refugee lama-scholars to the West to collaborate with them; thus began a flourishing new phase of Tibetan Buddhist studies, at least in certain specialized academic circles. What few people remembered at the time was that, seven and a half centuries earlier, Tibet itself had been the major beneficiary of a similar disaster, receiving a wave of refugee scholars after Turkic freebooters plundered and destroyed, in the name of Islam, the great Buddhist monasteries of Magadha. The winds of destruction blowing across the Gangetic Plains in the first years of the 1200s precipitated an exodus of India's most outstanding Buddhist monk-scholars, which aided the Tibetans tremendously when a number of these refugees eventually made the journey north, over the passes of the Himalayas.

Profiting deeply from direct contact with these Indian savants was the younger generation of Tibetan religious students, one of the brightest of whom was Sakya Pandita Kunga Gyaltshen (or Sapan, 1182–1251), the author of the book and letters translated in this volume. Sapan, then just a promising twenty-one-year-old celibate lay student from the Sakya Khön family, engaged in his most intensive learning precisely during these years following the arrival of the Indian masters; after a decade or more of wide-ranging studies, he embodied the intellectual and doctrinal traditions of Indian and Tibetan Buddhism as few other Tibetans have, either before or since.

Sapan's broad grounding in doctrine and practice gained during these years included mastery of the theory and practice of the monastic discipline (Vinaya), general Mahāyāna, and Tantra. He took the vows of full monkhood in 1208, at the age of about twenty-six, the first member of the Khön family in many generations to do so. Under the Kashmirian abbot Śākyaśrībhadra (1140s–1225), he learned and strictly practiced the rules of Vinaya observance that the abbot required of his monk-followers. In the general Mahāyāna, Sapan mastered the major and minor systems of doctrine and practice, having completed a scholastic education under some of the best Tibetan and Indian masters of his day. The core

of his practice was tantric ritual and meditation, which he had learned since his youth at the feet of his uncle, the great master Trakpa Gyaltshen (1147–1216). Besides that, he gained a thorough knowledge of all major and minor branches of nonreligious knowledge then current, including medicine and even Sanskrit court-epic *(kāvya)* poetical literature (such as Kālidāsa's poems) and literary criticism based mainly on the classical poetical figures *(alaṁkāra).* He became a *paṇḍita*—an expert in all recognized branches of Indian Buddhist knowledge and literary culture.

Although Sapan studied voraciously and invested much effort in many nonreligious branches of learning, his basic orientation was religious, and he was deeply devoted to his own religious practice and meditation. With the passing years he internalized through reflection and contemplation the truths he had learned. The respectful title by which he was known among both contemporary and later generations of Sakyapa teachers was *chos rje [pa]* ("Lord of the Dharma"), for he possessed a magisterial command of the Buddha's doctrine in all its essential aspects and fully occupied himself with its practice and propagation.

As a religious teacher, Sapan was a staunch devotee of the Buddha's teaching and directed his main efforts toward its preservation and correct transmission. His intensive contacts with the refugee Indian paṇḍitas probably left a deep impression on him, convincing him of the vulnerability of the Dharma and of its ever-possible loss. Moreover, his uncle Trakpa Gyaltshen had inspired in him the desire to maintain close fidelity to authentic Buddhist tradition. Sapan became convinced of the absolute need to keep the doctrine uncorrupted, and therefore alive and effective.

For Sapan, as for other Buddhists, the Buddha's teaching was the best "medicine" for "sick" humans and all other living beings in saṃsāra—beings suffering from the illnesses of the emotional defilements and confused selfishness. The Dharma offered sentient beings their only chance to escape from the endless sufferings of saṃsāric existence and reach the highest good of perfect buddhahood. Therefore Sapan believed that he could provide no higher service to his countrymen than to convey to them, in correct form, the teaching of the Buddha.

In Sapan's maturity, when he was already one of the most renowned teachers of his time, his writings reflect a deep concern with the correct transmission and preservation of the Dharma. It was then—according to one tradition, around 1232, when he was about fifty—that Sapan wrote his *Clear Differentiation of the Three Codes (sDom pa gsum gyi rab tu dbye ba),* a landmark text in the development of Tibetan Buddhism.[2] The *Three Codes* is a work of critical religious scholarship, or Buddhist "theology," and a classic Tibetan restatement of the need to subject Buddhist traditions to rigorous examination. Because it addresses such a great variety of topics, this work (together with the commentarial literature to which it

gave rise) is also an extraordinarily rich source on many aspects of Tibetan Buddhist doctrine and history.

As its title indicates, Sapan's *Clear Differentiation of the Three Codes* addresses the three great "codes of discipline" (i.e., systems of Buddhist vows)—prātimokṣa, bodhisattva, and mantrayāna—and their correct observance. One of Sapan's fundamental points is that the three sets of vows should be carefully differentiated and not mixed up.[3] The word *rab tu dbye ba* ("clear differentiation," "analysis," "classification," "distinction") in the title also indicates his basically analytical approach.[4] Here Sapan may have been reacting to more syncretic Tibetan presentations of the three sets of vows, which stressed their single import or nature but minimized their differences.

In this work Sapan addresses various problems related to each "code," or system of vow-regulated practice, and criticizes numerous cases of what he considered to be their wrong practice, including instances where he believed practices of one code were being followed according to another. His treatise does not, however, advance any explicitly worked-out theory of the relations among the three codes. Although such a theory is no doubt implicit in what he wrote, here the three codes are primarily general organizing themes that impart the chapter arrangement to the work.[5] Sapan, like apparently all Tibetan scholars after him, does clearly view the Vajrayāna vows as highest and considers that all three codes coexist in a special way for the tantric practitioner. It would be several more generations before many of the implications of the Sakyapa "transformed, a single nature" *(gnas gyur ngo bo gcig)* theory of the three codes' relations would be explicated in detail by such scholastics of the tradition as Gorampa Sönam Sengge (1429–1489).[6]

Thus *A Clear Differentiation of the Three Codes* is not a theoretical work about the relations of the three systems and, strictly speaking, belongs only marginally to the later "three-codes" *(sdom gsum)* genre as most narrowly defined. Nevertheless, Sapan did concern himself very much with the relations of the three vows *in practice,* rejecting instances where the systems had been, in his view, mixed up. In this sense his *Three Codes* is still very much a *sdom gsum* treatise. Its position as partial forerunner to these later works can also be seen in the facts that some of the problematic cases it discusses turn up again and again in the later works, and that the treatise is cited, often approvingly, in the later works of the genre.[7]

Sapan had a highly analytical, critical turn of mind, which made him skeptical of certain religious phenomena that could easily be falsified or used to mislead the naive and gullible. He strongly believed in the beneficial powers of rational investigation as a means for dispelling misconceptions, yet was by no means a pure skeptic or interested in criticism merely for its own sake. His intention was to preserve and protect the Dharma, and for this he advocated careful, principled

criticism based on reasoning and scriptures. Moreover, on the highest level—that is, for cognizing the absolute—he held ordinary intellect and conceptual thought to be inadequate, unlike a number of influential Tibetan scholastics before him.[8]

Sapan also tended to look down on what he was convinced were erroneous Tibetan adaptations of Indian Buddhist religious terminology and observances. This was in part a result of his extensive direct knowledge of the Buddhist traditions of India, gained from studies under several highly qualified Indian paṇḍitas. There is no doubt that one of the goals Sapan set himself, either during or after his lengthy training, was to educate his fellow Tibetans—to raise their intellectual culture and doctrinal understanding. This was his motive for composing a number of important treatises, including his manual of scholarship, *The Entrance Gate for the Wise (mKhas pa rnams 'jug pa'i sgo)*. But at nearly every step Sapan confronted a Tibetan status quo that stubbornly resisted the hard-gained understandings he was trying to convey, even on what are, for us, seemingly innocuous subjects, such as the phrasing of dialectical argumentation.[9] On more fundamental matters of religious belief and practice, he met even stronger resistance.

Sapan's Expository Technique

Fortunately for the modern reader, Sapan does not always propound the Dharma simply as a straightforward exposition of his own position. Instead, his presentation often takes the form of a critical dialogue, beginning with a divergent doctrinal statement held by a contemporary or near-contemporary Tibetan. After citing or paraphrasing his opponent's view by using the standardized formulation "Some say," he proceeds to discuss and refute it by recourse to logical arguments and scriptural authority. This was the so-called objection-and-reply *(brgal lan)* form—a traditional format of Sanskrit technical *(śāstra)* or philosophical writing—and it helps make the content and historical background of Sapan's own positions much clearer.[10]

Through this rhetorical device, Sapan engages—formally at least—the representatives of the other schools in a critical dialogue. Reasoning mainly through argumentation *ad absurdum*, he seeks to demonstrate logically the unwanted and unacceptable consequences implicit in the other position, and thus, basically, to draw out the internal inconsistencies in the opponent's position. To back up his own interpretation, Sapan also quotes from sacred scripture (the Buddha's sūtras and tantras) or the works of universally acknowledged Indian masters, or refers to the authority of the masters of the opponent's own tradition. For such quotations or authorities to have convincing force, they also had be acknowledged by the opponent.[11]

Sapan thus followed a standard procedure of Indian Buddhist scholastics both when debating orally and when expressing criticisms in writing. Debate, as he notes in *The Entrance Gate for the Wise* III 12–13, was to be done only in a principled way and motivated by the desire to defend the doctrine, not for any base purpose. A large corpus of similar Indian Buddhist critical doctrinal writings already existed, including works by almost every great thinker and saint, among them Nāgārjuna, Āryadeva, Vasubandhu, Dharmakīrti, Bhavya, and Candrakīrti, to name just a few of the most famous. Thus in the form and basic method of his argumentation, Sapan was merely following long-standing Indian Buddhist tradition, as he was fully aware.[12]

The "initial positions" *(phyogs snga)* of the opponent that are cited by Sapan make the positions he criticized better known to us; in many cases (with the help of commentaries), they also make it possible to identify quite precisely which Tibetans held the view in question. But for adherents of those Tibetan traditions quoted or alluded to, this rhetorical method had a distinct disadvantage: Some point of their masters' doctrine was being publicly questioned and criticized. Indeed, the devoted disciples of the masters in question were hardly overjoyed to read such citations and replies. Judging from later rejoinders, respondents to Sapan's critical remarks often answered not only on the level of doctrinal investigation or intellectual analysis but with a large dash of emotional outrage as well, since they suspected some kind of base personal motive for what they took to be Sapan's uncalled-for and intemperate "attacks." Thus what began as principled discussion, intended by Sapan to advance understanding and remove error, ended by provoking further misunderstanding and injured feelings in some quarters.

Sapan himself stressed the importance of a nonsectarian outlook and considered himself to be unbiased by virtue of his eclectic study and practice of nearly all systems then extant.[13] He also stated that he possessed a loving attitude toward all beings and did not mean to slander anyone, adding that he would renounce and confess it as a misdeed if, in an uncollected moment, he had vilified others.[14]

Reactions to the *Three Codes*

Sapan avowedly tried to make his work easy to understand by writing it in fairly straightforward verses and avoiding unnecessary stylistic complexities.[15] But some misunderstandings were almost inevitable in a work such as his *Clear Differentiation of the Three Codes.* To begin with, the critical doctrinal scholarship that Sapan was practicing was not easily grasped by monks not soundly educated in

the canonical scriptures, the great scholastic treatises (including Buddhist logic-epistemology, in particular), and practical dialectics. Although logical argumentation was standard fare for monks trained in the Sangphu traditions of logic and debate,[16] it was taken very differently by monks who specialized almost entirely in ritual and meditation. Moreover, the key role of the guru in the predominantly tantric traditions of Tibet made even the slightest hint of criticism anathema for the followers of those traditions.

Such openly critical treatises as Sapan's, while not unknown in Tibet, were relatively rare in his time, and in the decades that followed, no adherents of the criticized traditions are known to have reacted in writing. The first known written replies came only two and a half centuries later, in the late fifteenth century, while the two main rejoinders from the Dakpo Kagyupa were written in the mid-sixteenth century, more than three centuries after the fact. Nevertheless, on other levels *A Clear Differentiation of the Three Codes* did provoke a certain amount of immediate outcry and resentment.

Sapan anticipated the possibility of a hostile reaction, taking pains in his treatise to clarify his motives and the doctrinal justifications for his work.[17] Nevertheless, among Tibetan readers, and especially among adherents of the criticized traditions, Sapan's *Three Codes* gained the reputation of being a polemical work. Surely it is a critical work, in which the author argues for a carefully reasoned, painstaking approach to the acceptance or rejection of Buddhist doctrines. It is also the continuation of a long-standing Indian Buddhist tradition, as the author explains at length.

Some later respondents interpreted Sapan's carefully reasoned remarks as *ad hominem* attacks, but this misses the point[18] because Sapan's intention was not to criticize individuals but to refute mistaken practices and erroneous doctrinal interpretations.

In sum, in *A Clear Differentiation of the Three Codes* Sapan argues explicitly and forcefully for the critical investigation of religion and also attempts to demonstrate the correct spirit in which such critiques should be made. In the course of making his criticisms, he often tries to clarify his own main principles and methods by presenting the key concepts, categories, and terms presupposed by his arguments.[19] His basic method is the principled application of scripture and reasoning. Perhaps his discussions can be followed completely and appreciated properly only by those who are similarly willing to work systematically and sophisticatedly with the scriptural sources, and who are capable of examining philosophical and doctrinal positions for logical consistency or contradiction. This may be a lot to expect from the average reader of the thirteenth—or twenty-first—century, but then again, it was always Sapan's intention to educate his readership.

Why Sapan Persisted in Writing *A Clear Differentiation of the Three Codes*

Even before Sapan had completed the *Three Codes,* word got around that such a critical treatise was in the offing. According to later tradition, gossip quickly began circulating to the effect that Sapan's criticisms were motivated by sectarian animosity. His younger brother Sangtsha (1184–1239), who looked after the secular interests of the Sakya Khön family, heard such talk and urged Sapan not to complete the book, saying that it would be detrimental. At first Sapan is said to have decided to go along with his brother's wishes, but in the end he was convinced that it was his duty to complete it. As Gorampa relates:

> [At first,] Sapan yielded to the request to stop, saying, "I haven't written out of attachment or pride but out of concern for the Buddha's religion. However, since everyone is unhappy about it, I don't know what else to do but put it aside."
>
> That night, however, he dreamt of seeing a very radiant image of the Buddha lying in filth. When he took it up and cleaned it off, many people displayed expressions of displeasure, so he put it down. Again, the multitude smeared the image with filth. He dreamt also of Ārya Mañjuśrī turning his back on him and of Ārya Nāgārjuna resting, ill, beneath a withered Bodhi Tree. Awaking from these dreams, he exclaimed, "People will not like it if I write this treatise, but the celestials will be unhappy if I do not. I must write!" Asking the forgiveness of his preceptors and the [Three] Jewels for his earlier promise not to write, he completed [the text].[20]

Sapan's Heritage

Sapan was born into the noble Khön family, which has always been central to the history of the Sakya tradition, having supplied its leadership almost without interruption for nine centuries (from the late eleventh century on). Although the earliest recorded accounts of the Khön go back no farther than the eighth century, when one of its sons, Khön Jegung Tag, attained the rank of "home minister" to King Trisong Deutsän (c. 742–797 C.E.), Tibetan historians usually trace its origin to the descent in prehistoric times of three "sky gods" *(gnam lha).* Entreated to become a terrestrial king, the youngest of these gods remained on Earth. His descendants are said to have derived their clan name from that of the god's first human offspring, who was "born in the midst of the strife" *('khon bar skyes)* that ensued between the celestials and the demon-like savages who are said to have then inhabited Tibet.

The clan converted to Buddhism in the eighth century, and later Tibetan historians, such as the Fifth Dalai Lama (1617–1682), repeated prior interpretations of its name in the light of Buddhist principles. In Könchok Lhundrup's verse, as quoted by the Fifth Dalai Lama, "Thus they possessed radiant fame as the 'Sakyapa,' immortal Lineage of [celestial] Clear-Light deities, hostile to ignorance, emanations of Mañjughoṣa."[21]

According to some later Tibetan histories, the Khön's earliest important association with Buddhism began about the 770s, when one of the sons, Lüü Wangpo Sungwa, became a disciple of the Indian tantric master Padmasambhava. In about 779, when the monastery of Samye was built at Yarlung, he is said to have taken ordination from the abbot, Śāntarakṣita, as one of the first seven Tibetan men on probation.[22] The religious instructions he received from Padmasambhava became part of the clan's inheritance, transmitted through the next thirteen generations (c. 750–1073), during which the Khön became an acknowledged pillar in Tsang province of what retrospectively became called the "Old School" (Nyingmapa) of Tibetan Buddhism.

Establishment of the Sakyapa

In the middle of the eleventh century, during the inception of the "later spread of the Doctrine" *(phyi dar),* the Khön family became a sort of religious nobility mainly associated with the newly translated and propagated tantras *(sngags gsar 'gyur).* It is said that one key reason for this change was that some local tantric practitioners had become lax in their observance of ritual secrecy and were displaying the masks, symbols, and sacred dances of certain tantric deities as public entertainments at a town festival in Dro. In dismay, the Khön patriarch, Khönrog Sherab Tshültrim, decided that spiritual attainments *(siddhi)* could no longer be derived from tantras treated in such a way, and except for several important ritual texts (which the Sakyapa continue to practice to this day), he hid away in caches all the rest of the Old School tantric material in his possession.

Khönrog Sherab Tshültrim then sent his younger brother, Könchok Gyalpo (1034–1102), to study the tantric literature of the New Translations under Drokmi Lotsāwa (992–1072?), Bari Lotsāwa (b. 1040?), and other learned teachers. Könchok Gyalpo himself became a master of many of these teachings, most notably those of the Hevajra Tantra that had originated with the Indian great adept *(mahāsiddha)* Virūpa (fl. c. 650) and that had been brought to Tibet by the Indian paṇḍita Gayadhara (fl. early eleventh century). In 1073, he built a temple beneath an auspicious circle of white clay on the slopes of Mount Ponpori and named it Sakya ("White Earth").

During the next two centuries, the basic tantric canon and doctrinal foundations of the school were collected and systematized by Könchok Gyalpo's heirs and successors over four generations: his son Sachen Kunga Nyingpo (1092–1158); grandsons Sönam Tsemo (1142–1182) and Trakpa Gyaltshen; great-grandson Sakya Pandita Kunga Gyaltshen (Sapan); and great-great-grandson Phakpa Lodrö Gyaltshen (1235–1280). These descendants of Könchok Gyalpo have come to be called the "five reverend exalted ones" *(rje btsun gong ma lnga)*—or five founding patriarchs—of Sakya.[23]

Sapan's Early Life

Sapan was born on the twenty-sixth day of the month of Phalguna (February–March) in 1182, the son of Sachen's fourth son, Palchen Öpo (1150–1203), and Nyithri Cham of Mangkhar. He was given the name Palden Döndrup. Several important events of his childhood at Sakya are described by Gorampa, who bases his account on earlier biographies, in his *Life of Sapan*.[24] Sapan's uncle Trakpa Gyaltshen, the third patriarch of Sakya, and his own father Palchen Öpo were his primary teachers during his early youth, when he learned by heart many tantric texts and ceremonies, along with numerous Mahāyāna writings. At the age of eighteen (in 1200), he left Sakya to study under some of the great scholastics of the day from the Sangphu tradition, beginning with Shutön Dorje Kyab at Thrang in the upper Nyang valley (Shutön was also a disciple of Trakpa Gyaltshen).

The next year (1201) Sapan began his studies in epistemology and logic at Kyangdur under Tshurtön Shönnu Sengge, a disciple of Tsangnakpa, learning from him the *Pramāṇaviniścaya* of Dharmakīrti in the system of the early Tibetans—namely, that of the Sangphu lineage of the great Tibetan dialectician Chapa Chökyi Sengge (1109–1169)—and also the *Prasannapadā* of Candrakīrti. Later he studied under Tsek Wangchuk Sengge, one of Chapa Chökyi Sengge's eight famous disciples who had received the name "lion" *(seng ge)* from their master. From another important master (also a disciple of his uncle Trakpa Gyaltshen), Jiwo Lhepa Changchup Ö, he learned "all the instructions of the Kadampa, Dzokchen, Shiche, and other systems."[25]

A turning point in Sapan's education came not long after the death of his father in 1203, for in 1204 he met the Kashmirian paṇḍit Śākyaśrībhadra (1140s–1225), who had recently arrived in Tibet with an entourage of nine lesser paṇḍitas *(paṇ chung)* and was staying relatively nearby, in Chumik Ringmo.[26] Sapan decided to seek his tutelage, and in 1205 began a long series of studies under Śākyaśrībhadra and three of the other Indian paṇḍitas, Saṃghaśrī, Dānaśīla, and Sugataśrī. The works he learned under them during the next decade and other

details of his instruction—not only in the five major sciences (art, medicine, Sanskrit grammar, epistemology, and Buddhist doctrine) but also in the so-called minor sciences (including poetics, lexicon or synonymy, drama, and metrics)—are given in Sapan's biography by Gorampa.[27] Few Tibetans of any period ever gained such a deep and broad knowledge of Indian literature.

In 1208, in his twenty-seventh year, Sapan received full ordination as a monk. Śākyaśrībhadra presided as ordaining abbot, and part of his own name was then added to Sapan's, who was thereafter known as Kunga Gyaltshen Pal Sangpo.[28] Sapan later ordained many monk-disciples of his own, thus functioning as the first truly monastic abbot of Sakya (his predecessors had held the vows of celibate or noncelibate lay adherents). In this way, under the influence of Śākyaśrībhadra, Sapan helped establish anew in Tibet a tradition of full Vinaya observance (as was simultaneously being done by the "four communities" *[tshogs pa bzhi]* of Śākyaśrībhadra's monk-followers elsewhere in Tibet). Sapan's own ordination lineage was highly cherished by later Sakyapa monks, as was the lineage of the later monastic reformer Ngorchen Kunga Sangpo (1382–1456).

Some hints of Sapan's spiritual development and meditative career are given in a passage in Gorampa's biography of him.[29] Sapan's insight into the nature of all phenomena and his meditative powers have been attributed to a vision he had of the bodhisattva Mañjuśrī during a guruyoga initiation ceremony imparted by his uncle Trakpa Gyaltshen, after Sapan had energetically cared for his uncle day and night during a serious illness.[30] Gorampa provides an account of some other encounters that Sapan had in dreams and visions with buddhas, bodhisattvas, and tantric deities.[31] Examples of Sapan's ability to exercise supramundane powers as a result of his yogic training are also described by Gorampa[32] and by Ameshab (1597–1659) in his *Genealogy of the Sakya 'Khon Family.*[33]

Sapan gave his first teaching at the age of nine, and from then until his seventieth year is said to have taught the Buddhist doctrine almost continuously.[34] According to one source, Paṇḍita Śākyaśrībhadra at one point extracted a promise from him to teach the *Pramāṇavārttika* each day without fail, and this vow Sapan fulfilled until he went to the court of the Mongol prince Köden in western China at the age of sixty-two. Sapan's erudition attracted large numbers of students, and his fame as a teacher spread throughout Tibet. In the 1220s or 1230s, Shākya Gong, the chieftain of Yarlung and a descendant of ancient Tibetan royalty, invited him to visit Samye, where he gave many discourses while seated on the throne of Kamalaśīla. It was at this time that Sapan had that ancient monastery renovated and, in the process, painted a famous symbolic painting of Mañjuśrī. Together with Sakya and, later, Liang-chou, Samye became one of Sapan's three main seats.[35] Sapan remained quite active as a teacher even in his last years, taking

two years to reach the Mongol princely court as he traveled in slow stages through eastern Tibet, giving religious teachings along the way.[36]

Sapan's Work as a Translator

Sapan's translations from Sanskrit were mainly in the fields of epistemology, lexicography, poetry, and tantra. In his early thirties, he collaborated with Śākyaśrībhadra in retranslating the *Pramāṇavārttika* of Dharmakīrti, probably after working intensively with Saṃghaśrī on translating the *Pramāṇavārttikaṭīkā* of Śaṃkaranandana. During this same period he translated the *Saṃkṣiptapraṇidhāna* of Candragomin and parts of both the *Amarakośa* of Amarasiṃha and the *Kāvyādarśa* of Daṇḍin.[37] In the field of tantric literature, Sapan translated Sanskrit works such as the *Āryavajrapātālatantrarāja* (P 403), the *Āryaguhyamaṇitilaka[tantra]* (P 125), the *Sarvatathāgatakāyavākcitta Guhyālaṃkāravyūhatantrarāja* (P 122), the *Gaṇacakravidhi* (P 3318), the *Yuganaddhaprakāśasekaprakriyā* (P 2682), and the *Vajrakīlamūlatantra.* His discovery and translation of this last text, a major tantra practiced by both the Nyingma and Sakya schools, was important because it demonstrated the existence of an Indian original of the work, which for other Old School tantras were mostly lacking (as had been pointed out by some critics from the New Translation traditions).[38]

His Oeuvre

Compared to the immense collected writings of many of the well-known Tibetan scholastics of the fourteenth and fifteenth centuries, Sapan's available works are relatively few. Nevertheless, they constitute a considerable corpus, filling three long-folio volumes in the Derge edition. Moreover, many of his key works exerted a disproportionately strong influence on the later intellectual life and literary traditions of Tibet. Because of his great contributions, Sapan is traditionally honored as one of the "three Mañjuśrīs of Tibet" *(bod kyi 'jam dbyangs rnam gsum),* the other two being the masters Longchen Rabjampa (1308–1364) and Tsongkhapa (1357–1419). Acknowledging the pioneering role that Sapan played in introducing into Tibet a number of Indian cultural sciences *(rig gnas),* the Fifth Dalai Lama, for instance, wrote, "The appearance in Tibet of the traditions of the Five Sciences was due to his beneficence alone."[39]

Sapan's *Collected Works (bka' 'bum)* in their Derge edition (*SKB,* vol. 5) consist of 114 major and minor treatises on a wide range of topics that reflect the scope of his studies and interests. Most of these treatises cannot be dated with any precision,

although an examination of their colophons suggests a tentative chronology and a few major shifts of interest.

In the earliest period—that is, the years preceding his ordination at age twenty-six—Sapan wrote a commentary on his uncle Sönam Tsemo's introductory handbook on language *(Byis pa bde blag tu 'jug pa'i rnam bshad),* his own brief introductory treatise on Sanskrit grammar *(sGra la 'jug pa),* one Hevajra-related treatise *(Aṣṭa'i gzhi bshad),* and a famous *Treatise on Music (Rol mo'i bstan bcos).* During the next ten years his energies were focused in part on adapting the knowledge he had gained of Sanskrit sources to Tibetan literary purposes. In this period he evidently composed treatises in the fields of grammar *(sGra nye bar bsdus pa, Yi ge'i sbyor pa, sMra sgo'i sa bcad),* lexicon or synonymy *(Tshig gi gter),* drama *(Rab dga'i 'jug pa),* and prosody or metrics *(sDeb sbyor me tog gi chun po),* along with an accompanying illustrative poem *(bDe bar gshegs pa'i thugs rje bskul pa).* Prior to Sapan's efforts, no work on Sanskrit metrics or synonymics is known to have been available in Tibet.

While Sapan was still in his thirties (possibly about 1219), his studies in Indian Buddhist epistemology came to fruition in two intimately connected works, the versified *Treasure of Reasoning (Tshad ma rigs gter)* and its prose autocommentary *(Rigs gter rang 'grel).* In these works Sapan attempted to synthesize all the essential topics of Dignāga's *Pramāṇasamuccaya* and Dharmakīrti's seven treatises *(Tshad ma sde bdun).* In the *Treasure of Reasoning* Sapan also undertook to correct certain misinterpretations made by scholars of the Sangphu school, the main contemporary tradition of Buddhist dialectics and scholastics. Though Sapan's tradition of *Pramāṇavārttika* explication eventually eclipsed all others in Tibet, his criticisms of the dialectic methods and epistemological interpretations current in the Sangphu Neuthok seminary and its branches do not seem to have prompted any immediate changes.[40] Nevertheless, within the Sakyapa tradition itself, the *Treasure of Reasoning* stimulated a proliferation of commentaries from the fifteenth century onward, examples of which can be found even among the writings of the most recent generations of scholars.[41]

In 1216, after the death of his uncle Trakpa Gyaltshen, Sapan succeeded to the leadership of Sakya at the age of thirty-four. In the years that followed he gained increasing eminence as a teacher and traveled to many parts of Ü and Tsang provinces of central Tibet. Many of the short works he wrote during the next two decades are primers intended chiefly for the guidance of his students, and include manuals explaining how to perform the rite of accepting vows of bodhisattvahood *(dBu ma lugs kyi sems bskyed cho ga, Madhyamaka Rite for Producing the Will to Enlightenment)* or how to practice guruyoga *(Lam zab bla ma'i rnal sbyor, Guru-Yoga: The Profound Path).* He also composed an important manual setting forth key aspects of the three traditional Buddhist scholarly activities of

composition, exposition, and debate *(mKhas pa rnams 'jug pa'i sgo, The Entrance Gate for the Wise)*.[42]

In his late forties and fifties, Sapan seems to have shifted his main energies toward deeper doctrinal concerns. *A Clear Differentiation of the Three Codes (sDom gsum rab dbye)*, one of the major works he wrote in mid-life (perhaps in about 1232), reflects this. In response to queries and protests following its publication, Sapan wrote several lengthy letters of explanation to other religious figures and an impassioned reply to the charges of sectarian animosity entitled *A Letter to the Buddhas and Bodhisattvas of the Ten Directions (Phyogs bcu'i sangs rgyas dang byang chub sems dpa' rnams la zhu ba'i spring yig)*, which are translated in this volume.

Sapan is not known to have written any major texts during the last five years of his life (1246–1251), after departing for western China, although his last great work, *The Elucidation of the Sage's Intent (Thub pa'i dgongs pa rab tu gsal ba)*, was perhaps given a few final touches at this time. He had already taught this same work everywhere in central Tibet and Kham, as he mentions in a final note appended to it, so he must have composed substantially the same text earlier, perhaps in the 1230s, at about the same time as the *Three Codes*. *The Elucidation of the Sage's Intent* is a classic of the Tibetan *bstan rim* ("stages of the doctrine") genre.[43] In it, the vast principles of bodhisattva conduct are expounded according to the basic tenets of the Mind-Only (Yogācāra) tradition, while the deep principles of philosophical view are presented in accord with the Madhyamaka perspective.

Debate at Kyirong

In about 1240, Sapan visited the border area of Kyirong, which lies almost due north of Kathmandu and which was the closest Tibetan area to that town. There he demonstrated his skill as a debater in an encounter with Harinanda, a non-Buddhist scholar from India. His biographers write of this episode with considerable interest, for it is the only recorded instance of a major debate between a Tibetan Buddhist and an adherent of a Brahmanical sect (Tīrthika).

The background of the debate is somewhat unclear, but it is reported already in the fifteenth century that Harinanda came to meet and confute Sapan in Kyirong in response to the spread of Sapan's fame in parts of eastern and western India (this is stated in Gorampa's *Life of Sapan*). Three centuries after the fact, the biographer Ngawang Jikten Wangchuk Trakpa, poet-prince of Rinpung (b. 1482), seems to have dramatized this episode somewhat, writing that Sapan's *Treasure of Reasoning* had been translated into Sanskrit by disciples of Śākyaśrībhadra and circulated in India, causing Sapan's fame to spread among the surviving Buddhist centers in Bengal and Kashmir. Learning of this, Harinanda—here described as a

celebrated Hindu logician from south India, where he had already defeated Buddhists in debate—determined to go to Tibet to challenge its author.

Whatever the case may have been, all the sources, including some that are nearly contemporary, record that the debate's outcome was a resounding defeat for Harinanda, who abandoned his former creed, cut off his ascetic's topknot, and took ordination from Sapan as his Buddhist disciple. Sapan wrote some verses in commemoration of this victory, which are preserved among his writings (some details of the debate are also given in Gorampa's biography).[44] Certain later historians, including the Fifth Dalai Lama, relate that after his defeat Harinanda attempted to escape conversion by flying off through the air and that later, upon entering Tibet, he was killed by the twelve guardian goddesses appointed by Padmasambhava.[45] These and other details found in popular accounts of the contest are not given by Gorampa, who may not have known them or who possibly considered them to be fanciful.

At the Court of the Mongol Prince Köden

In 1244, Sapan left Sakya for Liang-chou in Kansu, in response to a summons from the Mongol prince Köden ("Godan" in the Tibetan sources), the grandson of Genghis Khan and second son of the Mongol khan Ögödei. It was a mission that would radically alter the course of Tibetan history, inextricably involving Tibet in the complex political affairs of its northern and eastern neighbors, Mongolia and China.

The events that thrust Sapan into the role of diplomat are not recorded in detail by the Tibetan sources and are difficult to sort out, given the dearth of contemporary sources. According to some later Tibetan historians, in 1206 central Tibet was invaded by troops under the command of Genghis Khan, prompting a delegation of Tibetans who submitted to envoys of the khan and agreed to demands for tribute. When the Tibetans ceased paying this tribute following the death of Genghis Khan in 1227, relations with the Mongols became strained, according to this tradition, which further relates that, in 1240, thirty thousand Mongol troops reached Phanpo, north of Lhasa, where they burned Radreng and Gyäl Lhakhang monasteries, killing and looting five hundred monks and civilians in the vicinity.[46]

The accounts of an invasion in the time of Genghis seem to have no historical basis.[47] Nevertheless, it is likely that a Mongol expeditionary force dispatched by Prince Köden did penetrate central Tibet in 1240, causing great damage in places.[48] In 1239 Köden had been granted an appanage just east of Amdo in a district of western China called Changngö by Tibetan writers. It may well have been the

abbot of Radreng, the Kadampa mother monastery, who recommended Sapan to the raiding Mongols as the foremost Tibetan religious teacher of the day.[49]

The Mongols eventually found it convenient to administer Tibet through a government that included both secular (military/political) and eccleciastic elements. It became established policy, especially two decades later, after the time of Qubilai and Sapan's nephew Phakpa, to favor the Sakyapa (Sapan's successors) with patronage and military backing.

Since the collapse of its royal dynasty in the mid-ninth century, Tibet had for centuries lacked a strong central authority. During that period the influence of the old noble families also largely disappeared, replaced by clans and chieftains with restricted local domains. By the late twelfth century, however, several new centers of wider power and influence arose in the form of major monasteries whose patrons were often rivals in the effort to increase the economic base and prestige of their respective sees. Among the most powerful of these were three Kagyupa monasteries in Ü: Tshäl Gungtang (founded in 1175),[50] Drigung (1179), and Taklung (1185). This was the situation the Mongols found when they first seriously considered annexing Tibet. Kagyupa lamas from several of these great establishments had already been actively teaching Buddhism among the Tanguts to the northwest in the early 1200s, before that state was annihilated by the Mongols in 1227, and these traditions were by no means unknown to the well-informed Mongols in the same period.[51]

Sakya, established in 1073, was an older establishment among the "New School" monasteries, yet in the mid-1200s it was also an important center of wealth and political influence, though in Tsang province to the west of Ü. Nevertheless, the political advantages of foreign patronage may not have been the main consideration in Sapan's mind as he journeyed to see the Mongol prince. Indeed, he seems to have been reluctant to undertake the journey to Liang-chou. As he wrote in a letter to the Kadampa religious teacher Namkha Bum:

> These Mongols have told me that I must definitely come to serve as their "preceptor" *(mchod gnas),* and that if I don't come, an army will arrive. My going was because I feared that harm might befall Tibet if an army turned up. Besides going in the hope that it will prove to be beneficial for living beings, there is no assurance of benefit.[52]

In early 1247, Sapan personally met Prince Köden at the latter's court for the first time. According to the relatively late account of Thuuken Losang Chökyi Nyima (1737–1802), he healed the Mongol prince of leprosy through the recitation of the *Siṃhanādadhāraṇī,* conferred upon him and his ministers the initiation of Hevajra, and converted them to Mahāyāna Buddhism through his sermons and miracles.[53]

In 1249, Köden gave Sapan temporal authority over Ü and Tsang. In Tibetan and Mongol histories, Sapan is also credited with having begun the conversion of the Mongol nation to Buddhism. Sapan's relationship with Prince Köden became the model for the "preceptor-patron" *(mchod yon)* relation between subsequent Tibetan religious figures and Mongol/Chinese rulers.[54] With his debate against the Indian sage Harinanda on the Nepalese border, his invitation (declined) to the court of a ruler south of Tibet, in the Indian cultural sphere, and his successful negotiations at the court of the Mongol prince Köden, Sapan was one of the first truly international figures in medieval Tibetan history.[55]

Establishing his headquarters at the Trulpa'i De monastery to the east of Liang-chou, Sapan must have remained active, ecclesiastically and otherwise, during the final years of his life. He is credited with having invented a Mongol script in an attempt to facilitate the translation of Buddhist texts from Tibetan.[56] In these years Sapan also had with him and presumably taught his detailed exposition of the bodhisattva's path, *The Elucidation of the Sage's Intent (Thub pa'i dgongs gsal).*[57]

The climax of Sapan's spiritual career occurred at Liang-chou when, in a vision at the bedside of a dying man, he received a prophecy to buddhahood from Trakpa Gyaltshen, Virūpa, and Kṛṣṇapāda. His biographers assert that, at that very moment, a head-protuberance *(uṣṇīṣa)* became clearly visible on top of his head and the other marks of perfection appeared upon his body.[58] It is said that these thirty-two signs had hitherto become visible only on the bodies of Gautama Buddha and Nāgārjuna.

Sapan died at Liang-chou in late 1251, at the age of sixty-nine. Before dying, he gave his sixteen-year-old nephew Phakpa Lodrö Gyaltshen his own alms-bowl, a gold image of Śākyamuni, a white conch, and many books of scripture. Naming him as his successor, Sapan conferred upon Phakpa the leadership of tens of thousands of monks with the exhortation, "The time has now come for you to accomplish a great work for the happiness of many beings. Remember your former vows!" On the twenty-fifth day, Sapan's body was cremated; his relics were placed in a stūpa on the grounds of the Trulpa'i De monastery. Prince Köden died within a few years.[59]

A Clear Differentiation of the Three Codes in Tibetan Literature

Doctrinally, *A Clear Differentiation of the Three Codes (sDom gsum rab dbye)* addresses an essential aspect of religious practice: right conduct *(yang dag spyod pa).* Right conduct, right theory (or "right view"), and right meditation, being parts of the Noble Eightfold Path, are accepted by all Buddhists as requisite for liberation.

These three correspond to the threefold training *(triśikṣā, bslab pa gsum)* in moral discipline or ethics *(śīla, tshul khrims)*, insight *(prajñā, shes rab)*, and meditative concentration *(samādhi, ting nge 'dzin)* enjoined by Śākyamuni Buddha.

Sapan believed that Buddhism was already in a state of advanced decline. According to his chronological calculations, too, the doctrine had less than fifteen hundred years left (following a widespread tradition that the Buddha's religion would last five thousand years, and basing his own calculations of how many years had elapsed since the Buddha's nirvāṇa on the reckoning of his uncle Sönam Tsemo). Times were bad in general, he held, and when he looked around him in thirteenth-century Tibet, Sapan saw what he took to be the vitiation of the essentials of Buddhism by certain contemporary Tibetans. That perception, and the direction in which Sapan felt impelled thereby, are vividly expressed in his *Letter to the Buddhas and Bodhisattvas:*

> But now, in this Age of Decline, the Teaching of the Sage has almost vanished; just as the *Abhidharmakośa* predicted, it has become disarrayed by those of false notions. Especially the Buddhist Doctrine of this northern Land of Snows has become pervaded by the darkness of false notions.
>
> Most monks here have little learning, and they who are learned lack diligence. Most who are diligent in their vows are little respected, while they who are respected have little diligence in their vows. Patrons have scant faith in the Teaching, and the offerings of the faithful are inferior. Those offerings are things obtained through wrong livelihood. Yet practitioners of religion who decline offerings coming from wrong livelihood are in a sorry situation.
>
> Even they who have faith in the Buddha's Doctrine toss away like filthy straw the wondrous Buddhist scriptures of the three basic scriptural collections and four tantras. With even greater devotion than toward the Sage's Word, they hold to the false words of the ignorant.[60]

In the Buddhist sūtras and treatises, Sapan found passages that confirmed him in his conviction that a reasoned, critical approach was indispensable for testing the Dharma. In the same work he quotes a famous statement attributed to the Buddha: "Monks or learned scholars should accept my word having investigated it like gold, through burning, cutting, and rubbing, but [should] not [accept it merely] out of reverence."[61] He then repeats a similar verse penned by the Indian master Ratnākaraśānti:[62]

> A lack of faith is the chief of enemies; an excess of faith is an occasion for great delay. That is because the omniscience [of a Buddha] is understood through correct cognition *(pramāṇa);* through devotion, omniscience will not come about.

Sapan's rigorous training in Buddhist epistemology and logic (the science of "correct cognition," *pramāṇa*)—first in the Tibetan medium, as a young scholastic student, and later through the medium of Sanskrit, under the long tutelage of four learned Indian paṇḍitas—set him apart from most of his fellow Tibetan Buddhists. Though dialectic studies had spread by then in Tibet, they included a number of Tibetan adaptations and significant departures from Indian Dharmakīrtian doctrines. Sapan continued to be an Indophile at a time when most of his contemporaries were busily adapting Buddhism to its new home in what was rapidly becoming a post-Indian era.

Sapan made little effort to conceal his impatience with certain Tibetans for what he considered to be their uncritical acceptance of doctrines whose authority was questionable.[63] His own yardstick of authenticity had a large historical and traditionalist component, and he looked to India for the ultimate sources of Buddhism:

> Whatever was spoken by the Buddha, compiled by the Councils, realized in meditation by siddhas, expounded by learned experts *(paṇḍita)*, translated by translators, and widely recognized among the learned—that alone is the Buddha's Doctrine that should be studied, taught, and practiced.[64]

Here "spoken by the Buddha" included more than the normal modern reader might expect—namely, not just scriptures traced back to the Buddha Śākyamuni but also some scriptures held to be of enlightened inspiration. For here "the Buddha," too, was a wider concept, in harmony with the standard Mahāyāna theory of the "Three Bodies" *(sku gsum)*. Sapan also did not exclude the possibility of later revelations received through dreams, divine visions, and the like, saying that they could be accepted as long as they did not vitiate the doctrinal essentials of the sūtras and tantras (see *DS* III 654).

If he perceived something to be doctrinally amiss, Sapan excluded no tradition from the purview of his critical remarks. Hence his *Clear Differentiation of the Three Codes* succeeded in criticizing, on at least one point or another, almost every lineage, including the Kadampa, Kagyupa, and Nyingmapa. In doing so, Sapan did not throw out the established scriptures of the other tradition but attempted to show that later adherents had contradicted the original teachings of their own tradition. He also restricted each critique to single items of theory or practice.

In justification of his critiques, Sapan appealed to Buddhist history and to the duty of the wise to be vigilant in carefully maintaining the doctrine. He argued that because every result of benefit and happiness for living beings derives from the practice of the Dharma exactly as the Buddha intended—and not from its

wrong practice—the wise are morally obligated to refute errors in doctrinal interpretation and practice whenever these occur. Thus, even very early in the history of Buddhism, the Second Council was convened by seven hundred arhats to reject the ten wrong precepts of the Vaiśālī monks.[65] The Third Council, too, according to Sapan, was convened to refute the false theories of Mahādeva, a corrupt but immensely popular monk.[66] (The sources differ on what happened at the Third Council, and Sapan's account, which is not attested to in other histories, may go back to a tradition conveyed to him by his teachers, as Gorampa's *DSKhP* states in connection with a question of Shākya Chokden.)[67]

In addition to the refutation of non-Buddhist Indian dogmas carried through by Dignāga, Dharmakīrti, and other savants, it was also necessary to subject Buddhist systems of doctrine and philosophical tenets to critical analysis, in order to reach a higher insight.[68] Hence Nāgārjuna and other Mādhyamikas did not hesitate to analyze and reject the inferior theories and interpretations of the Hīnayāna and lower Mahāyāna schools.

In Tibet, too, argued Sapan, it had previously been necessary to refute certain meretricious doctrines espoused by the Chinese master Hwashang Mahāyāna (Ho-shang Mo-hoyen), who in the late eighth century had been defeated in debate by Kamalaśīla during the reign of the great Tibetan king Trisong Deutsän (742–797).[69] Then, after the eclipse of Buddhism through the persecution led by King Langdarma (died mid-ninth century), the great translator Rinchen Sangpo (958–1055) and his disciple Shiwa Ö, a royal monk of Guge, had campaigned to purify the religion of widespread abuses in tantric practices by writing, respectively, *The Differentiation of Dharma from Non-Dharma (Chos dang chos ma yin gyi rnam par 'byed pa)* and *The Refutation of Erroneous Mantra Teachings (sNgags log sun 'byin pa)*. Still later, the translator Gö Khukpa Lhätsä had countered the spread of certain other errant teachings by composing *The Refutation of Erroneous Dharma (Chos log sun 'byin pa)*. Thereafter, Sapan maintained, there had been little practicing of incorrect doctrines until after the death of Sachen Kunga Nyingpo in 1158. The next seventy-five years had witnessed a great expansion of Tibetan religious activities in general, but these included, in Sapan's view, the proliferation of numerous questionable interpretations and practices.[70]

Which erroneous teachings did Sapan have in mind? Among the principal theories and practices critically examined in *A Clear Differentiation of the Three Codes* are:

1. Certain interpretations of the "matrix of the Tathāgatha" *(tathāgatagarbha)*;
2. The identification of specific levels of tantric yoga with specific stages of insight;
3. The theory that liberation can be attained through reliance on a single means;

4. The view that karmic effects are inevitable, even for the Buddha;
5. The doctrine of unvarying virtue and vice;
6. The concept of the dharmadhātu as transferable virtue;
7. The view that the vows of Individual Liberation *(prātimokṣa)* can endure until the attainment of buddhahood;
8. The view that Gnosis of the Great Seal *(mahāmudrā)* can be achieved merely by stopping all mental activity;
9. The opinion that practice of the bodhisattva's "exchange of self for others" can produce ill effects;
10. The conferring of Mind-Only (Yogācāra) vows of bodhisattvahood through defective rites;
11. The cultivation of tantric yoga without prior initiation;
12. The construing of the Vajra Sow (Vajravārāhī) empowerment as a license to practice the anuttarayoga tantras;
13. The transmission of vows and initiations according to certain dreams;
14. The ritual imparting of the vows of the ultimate bodhicitta-generation *(paramārthabodhicitta)*; and
15. The fabrication of bogus sūtras, tantras, relics, and tantric precepts.[71]

Although the Tibetan masters or traditions that maintained these positions have mostly been identified by later commentators, it is a pity that other aspects of the work's historical background, such as the cultural and political situation in Tibet in the 1220s and 1230s, have so far been impossible to document in any detail.

It is also clear that Sapan's critiques represent in part an apologetic for his own main traditions, which treated prātimokṣa themes from a Mūlasarvāstivāda perspective, the bodhisattva code primarily from a Madhyamaka approach, and the Vajrayāna doctrines mainly from the anuttarayoga tantra perspective of such "New School" *(gsar ma pa)* instructions as the *Path with Its Fruit* precepts of Hevajra practice. Regarding the prātimokṣa, the Mūlasarvāstivāda tradition was the only Śrāvaka prātimokṣa existing among Tibetan monastics, and Sapan had received his main training in it from his ordination abbot, Śākyaśrībhadra. With regard to the bodhisattva code, there existed in India and Tibet a second bodhisattva tradition, that of the Yogācāra as transmitted by Atīśa to the Kadampa, the legitimacy of which Sapan also accepted. Regarding the Vajrayāna code, the essentials of Sapan's own system of anuttarayoga tantric practice are outlined by him in *DS* III 127–130. The five essential steps of that system were (1) the process of maturation, which consists of obtaining the four initiations; (2) the process of liberation, which consists of the various meditative techniques of the two stages *(utpattikrama* and

niṣpannakrama); (3) cultivation of mahāmudrā Gnosis; (4) engaging in conduct that brings about the integration of saṃsāra and nirvāṇa *('khor 'das bsre ba);* and (5) securing the temporary and final results of efforts made in the preceding steps.

The Concept of Three Codes

Two underlying premises of Sapan's work are that every Buddhist practice can be associated with one of three distinct systems of discipline—the prātimokṣa vow of the Śrāvaka schools, the bodhisattva vow of the Mahāyāna schools, or the vidyādhara vow of the Vajrayāna lineages—and, further, that these three are not completely distinct in nature but become, in fact, "of a single nature" through transformation during Vajrayāna initiation. This is the sense of Sapan's assertions in his *Clear Differentiation of the Three Codes* that "One ought to seek out and take the four initiations from a master whose lineage of preceptors is intact. . . . From him one will become equipped with the three sets of vows,"[72] and that "Enlightenment, the Fully Enlightened One taught, will be achieved . . . if one knows the essentials of the two profound processes that are endowed with the three sets of vows."[73]

The doctrine that, upon receiving tantric initiation on the level of the highest tantras *(anuttarayoga),* a person takes on all three systems of vows was not, of course, original with Sapan. It is also propounded, for instance, in the *Vajraśekharatantra* (P 113), which states, "The characteristic of one who is rightly endowed with the three vows is [his possession of] the prātimokṣa, bodhisattva, and vidyādhara [rules]."[74] And in the eleventh century, the Kashmirian scholar Jñānaśrībhadra addressed the problem of conflicts between codes in his *Śīlasaṃvarasamayāvirodha* (P 4546).[75]

The interrelationship of the three codes had already been touched upon by Sapan's uncle Trakpa Gyaltshen, who, in his text on the root vows of the Vajrayāna system *(rTsa ba'i ltung ba bcu bzhi pa'i 'grel pa gsal byed 'khrul spong),*[76] is traditionally said to have posited an essential identity of the three sets of vows through transformation of the two lower codes to the level of tantric observance *(gnas gyur ngo bo gcig),* though he does not actually use this phrase.[77] In several of his writings, Sapan cites this work as authoritative. Trakpa Gyaltshen's influence is seen also in his nephew's *Madhyamaka Rite for Producing the Will to Enlightenment (dBu ma lugs kyi sems bskyed kyi cho ga),*[78] which Sapan composed to complement his uncle's commentary to Candragomin's twenty-verse work on the bodhisattva vows (the *Saṃvaraviṃśaka,* Tib. *sDom pa nyi shu pa*) entitled *Byang chub sems dpa'i sdom pa gsal bar ston pa shlo ka nyi shu pa'i rnam par bshad pa.*[79] Here Sapan echoes his teacher's thesis that the rites of bodhicitta-generation of the Madhyamaka and

Mind-Only schools differ in many respects and should be separately received and observed.[80] In the *Three Codes,* Sapan makes this an issue in his critique of certain Kadampa rites for imparting the bodhisattva's vows, and here he was also following the example of his Indian master Śākyaśrībhadra.[81]

In the history of Indian Buddhism, the term "three codes" or "three vows" *(sdom pa gsum)* did not always connote the threefold grouping of prātimokṣa, bodhisattva, and mantrayāna but meant various things to various schools. The Abhidharma treatises of both Hīnayāna and Mahāyāna systems have three vows in common: (1) the vows of individual liberation *(prātimokṣa-)* (2) the vow of guarding against evil influences *(anāsrava-),* and (3) the vow of concentrative absorption *(dhyāna-).* From a practical point of view, these were identical with the three trainings *(triśikṣā):* (1) for the attainment of liberation as an arhat, pratyekabuddha, or buddha, one must abandon each and every emotional and cognitive defilement *(kleśa)* through correct discriminative understanding *(prajñā);* (2) that discriminative understanding depends on a tranquil concentration that is a pure meditative concentration *(samādhi);* and (3) for that tranquil concentration, again one must rely on pure morality *(śīla).*[82] For Śrāvakas of the Sautrāntika and Vaibhāṣika schools, the concept of "three codes" derives also from the *Prātimokṣa-sūtra,* where the term refers to the vows (of restraint) of body, speech, and mind *(lus ngag yid gsum gyi sdom pa).*[83]

Among followers of the Mahāyāna, the term is also applied to the bodhisattva's threefold training in ethics—that is, in the morality of restraint from misconduct *(saṃvaraśīla),* the morality of amassing factors of virtue *(kuśaladharmasaṃgraha),* and the morality of promoting the welfare of beings *(sattvārthakriyā).* These topics are discussed extensively in a sūtra of the *Ratnakūṭa* sūtra-collection entitled *Section on the Exposition of the Three Vows.*[84]

At least three different conceptions of "three vows" *(sdom gsum)* are found in Vajrayāna scriptures. The *Saṃpuṭatantra* defines it as consisting of (1) the vows of the generation of bodhicitta *(cittotpādasaṃvara)* (2) the vows of the stage of generation *(utpattikramasaṃvara),* and (3) the vows of the stage of completion *(niṣpannakramasaṃvara).* Elsewhere, the term is used in reference to the pledges *(samaya)* of body, speech, and mind. Finally, as already mentioned, the *Vajraśekharatantra* identifies the three codes as those of the prātimokṣa, bodhisattva, and vidyādhara (or Vajrayāna) systems.[85]

When Sapan speaks of "three codes," it is with these last three in mind. Briefly put, Sapan's treatment of the codes reveals the underlying premise that while the practice of all teachings may be included within these three vows, only on the level of the tantras of the mantrayāna can they come together, because the Śrāvakas' canon has no formulation of the two higher codes, nor does the Pāramitāyāna canon contain a formulation of the mantra vows. The reason is this:

The Śrāvakas hold that by generating a resolve to attain any of the three types of liberation and by observing prātimokṣa rules, one achieves the respective states of liberation by dint of concentration *(śamatha)* and insight *(vipaśyanā)* meditations. The followers of the Pāramitāyāna (non-tantra Mahāyāna) hold that even though supreme liberation is achieved through the bodhisattva's vow, the *prātimokṣa* of the bodhisattva certainly must serve as the basis for that. And the Vajrayāna adherents maintain that even though the vows of the tantric adept are the prime requisite for attaining supreme liberation, all the three codes must be practiced because the bodhisattva and prātimokṣa vows definitely must serve as the foundation for the mantra vows.[86]

How so? At the time of the actual ritual of taking Vajrayāna vows in an initiation, there is a preliminary ritual of taking the prātimokṣa and bodhisattva vows; while cultivating in meditation the two stages *(utpattikrama, niṣpannakrama)*, there is the preliminary practice of the prātimokṣa and bodhisattva vows; and in guarding against the major transgressions of the mantra vows, the major transgressions of the prātimokṣa and bodhisattva codes, too, are to be avoided. Hence most rites of maṇḍala-initiation include the injunction:

> To the four retinues[87] who possess their respective rules of training
> [and] who are endowed with Mahāyāna mentality,
> there is imparted by the Tathāgata
> the perfect rite that has been taught.

The first line of this verse implies the rite of imparting prātimokṣa vows; the second, bodhisattva vows; and the last two, the bestowal of mantrayāna vows.

Similarly, in an initiation one prays for the conferring of each vow with the prayer:

> Please grant me these pledges. Please grant me the bodhisattva [vows], too. And please grant me also the triple refuge [of] Buddha, Dharma, and Saṃgha.

Furthermore, the *Vajraśekharatantra* explains that when the master delivers his exhortation to an initiate in an initiation ceremony, the phrase "individual pledges of the Five Families"[88] alludes to the mantra vows; "the fourteen [vows] other than those [pledges]" implies observance of the bodhisattva vows; and the prātimokṣa vows are indicated by the injunction, "You must not take life." Finally, through the tantric pledge of "not trangressing the Sugata's teachings," it is clear that by maintaining this, one has to maintain the prātimokṣa and bodhisattva vows, too.[89] These are just some of the points mentioned by Gorampa for verifying Sapan's premise that all the vows come together at one point in the practice of the mantra vows.

Finally, when vows are being preserved in general, rules are sustained through daily confession and Vajrayāna vows are upheld through honoring the pledges of the Five Families. For all these reasons, it is clear that the essence of each of the three codes is generated in a single rite of maṇḍala-initiation.

Reaction to *A Clear Differentiation of the Three Codes*

Sapan's brother Sangtsha had dreaded a hostile response to the publication of Sapan's *Clear Differentiation of the Three Codes,* and it was not long in coming (in a verbal form, at least). Thus Sapan found it necessary to clarify and defend further not only his theses but his motives. This he attempted in lengthy letters of reply *(dris lan)* to queries by other religious figures, such as Chak Lotsāwa and Lowo Lotsāwa, which are translated in this volume.[90] That Sapan was surprised by the extent of the outrage and resentment directed at him is especially evident in two other epistles, his *Letter to the Noble-Minded (sKyes bu dam pa rnams la spring bd'i yi ge)* and *Letter to the Buddhas and Bodhisattvas of the Ten Directions,*[91] also translated here. In these two works and a number of other short texts, Sapan remains firm and calls again for an open-minded inquiry into the issues he raises in the *Three Codes.*

sDom gSum Literature after Sapan

Sapan's influence on later scholars of his own school in connection with *A Clear Differentiation of the Three Codes* is clear from the number of exegetical writings on this work composed by subsequent Sakyapa learned masters. Indeed, the *Three Codes* quickly gained almost canonical status within the Sakyapa tradition (Gorampa in one place even likens the text to a "fourth piṭaka"). In addition to the straightforward commentaries and subcommentaries by Sakyapa teachers that began to appear from the late fourteenth century onward, there were both questions *('dri ba)* posed for the sake of critically examining difficult points in the text and answers to those questions *(dris lan).* These culminated in the exchange of questions and answers by Shākya Chokden (1428–1507) and Gorampa in the mid-fifteenth century.[92] There was even an addendum *(kha skong)* by Gorampa meant to complete the work by addressing several subjects that Sapan mentions at the beginning of his treatise but does not actually treat in the body of the work.[93]

Sapan's *Three Codes* not only gave rise to an immense body of subsequent Sakyapa scholarship but also, directly or indirectly, attracted attention to the "three-code" thematic. Scholars in every tradition came to investigate how the

three disparate codes of conduct could be observed simultaneously, and they also investigated related doctrinal and practical questions.

In response to Sapan's specific critiques, however, many eminent masters of other traditions chose dignified silence as the best reply. (Some later masters are said to have justified not answering directly by saying that Sapan's criticisms were directed at "wrong practices of the ignorant" rather than at the traditions as correctly practiced.) But about two and a half centuries after the *Three Codes* appeared, a few scholars from outside the Sakyapa tradition began to break the silence and reply in writing to particular points raised in the work—particularly scholars from the Kagyupa schools, as their traditions gained in scholastic sophistication, learned resources, and political influence in the late fifteenth and sixteenth centuries, during the Rinpungpa and Tsangpa-king periods.

These written replies are found both in independent treatises and in other minor works, the earliest documented critical reply to a few passages coming from the pen of the politically powerful Fourth Shamar Karmapa Chökyi Trakpa (1453–1524). Two more extensive replies to related passages are found in longer treatises on mahāmudrā theory and practice by Drukpa Kunkhyen Pema Karpo (1527–1592) and Gampo Jennga Trashi Namgyal (1513–1596?), who were representatives of two distinct Kagyupa lineages.[94]

Sapan's publication of the *Three Codes* encouraged the development of a more critical perspective on the part of Tibetan religious scholars. Later exponents of a similarly critical approach include Chak Lotsāwa (1197–1264), the great compiler Butön (1290–1364), Rendawa (1349–1412), and Khedrup Je (1385–1438).

Careful scrutiny of teachings in a spirit of honest inquiry is a time-honored Buddhist tradition. It is also Sapan's main message in his *Clear Differentiation of the Three Codes.* Seven and a half centuries after its composition, Sapan's *Three Codes* retains its power to inspire—and to exasperate, too, no doubt.

The Present Translation

Despite the title of *A Clear Differentiation of the Three Codes* and its subdivision into three chapters entitled "Vows of Individual Liberation," "Vows of the Bodhisattva," and "Vows of the Vajra Vehicle," Sapan did not offer his readers an actual exegesis of these three codes. Rather, he assumed that they already knew the basics and investigated instead particular problematic points of Tibetan practice and interpretation. Thus he addressed himself to a somewhat learned audience but also tried to keep his language simple. Although 660 of his 996 stanzas are devoted to Vajrayāna topics, he avoids a detailed discussion of tantric matters, other than in general terms.

Sapan composed the entire work in seven-syllable mnemonic lines, except for the final three verses of four lines each, which have nine syllables per line. Although the terminology and contents of the text do not lend themselves easily to English verse, Jared Rhoton attempted to retain the versified format to some extent, in order to reflect the original flavor of Sapan's work. For ease of reference and to give the reader thematic orientation, he added topical headings based on (but not identical to)[95] Gorampa's outline of the text (see Appendix A), as well as four-line verse numbers. Dr. Rhoton also translated the six letters to complete in one volume Sapan's statements on issues addressed in the *Three Codes.*

For the convenience of the reader and to clarify the textual basis of the translation, a slightly emended Tibetan "vulgate" text of *A Clear Differentiation of the Three Codes* has been included as Appendix B. Although this is not a critical edition, it does indicate which reading the translator followed in arriving at the final English rendering. The text is based mainly on the 1736 Derge edition (accessible in the *SKB* reprint), though Dr. Rhoton also referred to a Sikkimese blockprint edition (the Sa-Ngor xylographic edition, closely related to the Derge edition) and, for clarifying difficulties, to commentators (mainly Gorampa, but occasionally Pökhangpa) and oral informants (including Deshung Rinpoche, 1906–1987). In a few places, therefore, the text departs from the Derge edition. A careful critical edition would be desirable for placing future studies of this seminal treatise on a more secure textual basis. A detailed tracing of all the sources mentioned by Sapan is also something that remains to be done.

This book was completed thanks primarily to the generous help of Dr. David P. Jackson, who established a working versification of Sapan's *Three Codes* (following as much as possible Jared Rhoton's division of the text into quatrains), and who clarified the translation and notes in many spots. Without him, this testament to Sapan's and Jared's scholarship would not exist.

NOTES

1. This Introduction is adapted in part from Jared Douglas Rhoton's "A Study of the sDom-gSum of Sapaṇ," Ph.D. dissertation (New York: Columbia University, 1985), as supplemented by David P. Jackson, now at the University of Hamburg. We are grateful to Mr. Jan-Ulrich Sobisch for helpful comments on the Introduction and for expanding and clarifying the passages from Gorampa's *DSPD* presented herein. Mr. Hidetoshi Fushimi helped in establishing versification by checking the subject breaks in Gorampa's *DSNSh.*
2. Since at least the fifteenth century, Sapan's *Clear Differentiation of the Three Codes (sDom pa gsum gyi rab tu dbye ba,* short title *sDom gsum rab dbye)* has been a part of the required curriculum for the advanced academic degrees of geshe *(dge bshes)* or *rab 'byams pa* at the great Sakyapa scholastic seminaries, being one of the "eighteen greatly

renowned [basic works]" *(grags chen bco brgyad)* whose mastery was traditionally demonstrated by scholars. These eighteen works, which are listed in D. Jackson (1987), p. 158, continue to constitute the core curriculum, even in exile, of the Sakya seminaries.

3. Sapan also makes this point explicitly in chapter 3 of his *Elucidation of the Sage's Intent (Thub pa'i dgongs pa rab tu gsal ba,* short title *Thub pa'i dgongs gsal),* p. 6.1.2; fol. 11a.
4. The basic meanings of the Tibetan *dbye ba* are "distinctions, classifications in kind," and "differentiation." The addition of the prefix *rab tu* to form *rab tu dbye ba* may intensify the idea ("thorough or clear classification or differentiation"), or it may mean something like "analysis." According to Apte's *Sanskrit-English Dictionary,* one Sanskrit equivalent of *rab tu dbye ba,* namely, *prabheda,* can mean "difference, distinction," among other things. F. Edgerton, in his *Buddhist Hybrid Sanskrit Dictionary,* however, observed that *prabheda* could have the meaning of "analysis" in Buddhist works. This would fit Sapan's intent and procedure, which was to differentiate, classify, and draw distinctions in order to clarify. Another Sanskrit equivalent is *vibhāga,* which also means "analysis." The word *rab tu dbye ba,* or its abbreviated form *rab dbye,* is attested to in at least one of Sapan's other writings, his *Elucidation of the Sage's Intent,* fol. 16b.
5. Sapan's use of the three codes as general organizing themes is similar to Kongtrül Yönten Gyatsho's structuring of his "encyclopedia," the *Shes bya kun khyab (Embracing All Objects of Knowledge),* although in Kongtrül's work one also finds detailed discussions on the relations among the three codes.
6. The Sakyapa "transformed, a single nature" *(gnas gyur ngo bo gcig)* theory of the three codes' relations is described below in the section of the Introduction entitled "The Concept of Three Codes" and in Gorampa, *DSPD,* p. 206 (fol. 14a–b).
7. See, for instance, Lochen Dharmashrī's commentary to Ngari Panchen's *sDom gsum rnam nges (Ascertainment of the Three Codes),* fol. 297a (re *DS* I 40) and fol. 307a (re *DS* I 36–37).
8. See Sapan's *Entrance Gate for the Wise* (*mKhas pa rnams 'jug pa'i sgo,* short title *mKhas 'jug*) III 52, autocommentary, and D. Jackson (1987), pp. 354 and 396, n.95.
9. Sapan's criticisms of the argumentation methods of the Sangphu school, the main contemporary tradition of Buddhist dialectics and scholastics, are found in his *Entrance Gate for the Wise (mKhas 'jug),* chapter 3, and *Treasure of Reasoning (Tshad ma rigs gter),* chapter 11.
10. This expository method is one of the five themes of Vasubandhu's exposition manual *Vyākhyāyukti,* and is discussed by Sapan in his *Entrance Gate for the Wise (mKhas 'jug)* II 33.
11. Sapan discusses this principle at length in *DS* III 492 ff.
12. See *DS* III 628.
13. See *DS* III 659.
14. See *DS* III 625. One passage that verges on a personal attack is *DS* III 639–641.
15. See Sapan's statements in stanza 3 of the Prologue to *The Three Codes.*
16. On the Sangphu school, see note 9 above and note 40 below.
17. See *DS* III 586 ff.
18. For references to these reactions, see D. Jackson (1990), p. 87, n.59. More generally, see also D. Jackson (1994b), p. 67.
19. See, for instance, *DS* III 479 ff.
20. Gorampa, *DSNSh* (*SKB,* vol. 14), p. 130.1–2.

21. Fifth Dalai Lama (1967), p. 55.
22. Thuuken (1984), p. 176 (on Thuuken, see note 25 below). Not all historical sources list the Khön monk among the seven first probationers.
23. Of the scores of Indian Buddhist tantric cycles that were adopted by the five Sakya patriarchs and assimilated into the religious life of Tibet, the most notable are the Hevajra of Virūpa's tradition, the Vajrakīla of Padmasambhava, the Vajrayoginī of Nārotapāda, the Mahākāla of Vararuci, and the Guhyasamāja of Nāgārjuna's lineage. The system of tantric theory and practice most favored by the five founding abbots was that of the Path with Its Fruit (Skt. **saphalamārga*, Tib. *lam 'bras*), a system of practice that had its origin with the realization of the Indian mahāsiddha Virūpa (c. 650) and that had been brought to Tibet by Gayadhara. They and their followers produced a vast corpus of literature in exegesis of almost every conceivable facet of its methodology. From it also was derived the special philosophical view of the Sakya order, that of the "nondifferentiation of cyclic existence and liberation" *('khor 'das dbyer med)*, in which an integration of luminosity and emptiness *(gsal stong gzung 'jug)* is held to constitute the ultimate perception of reality.
24. Gorampa, *DSNSh*, pp. 125–126. In the seven centuries that have passed since Sakya Pandita was alive, almost a score of biographies of him has been composed by Tibetan scholars. One of the earliest is the very brief *Chos rje pa'i rnam thar bsdus pa* (*SKB* 6:31–32), written in China by Sapan's nephew Phakpa Lodrö Gyaltshen (1235–1280), who became his successor to the abbatial throne of Sakya. Two still earlier biographies recording Sapan's studies are Lhopa Kunkhyen Rinchen Pal's *dPal ldan sa skya paṇḍita'i rnam thar kun mkhyen rin chen dpal gyis mdzad pa* (contained in the *Lam 'bras slob bshad* [Derge ed.], vol. 1 *[ka]*, fols. 38b–57a), and Shang Gyalwapal's *dPal ldan sa skya paṇḍi ta chen po'i rnam par thar pa* (*SKB* 5:433–438). Two somewhat later, short versified accounts of the master's life are those composed by two of his students from Yarlung, Trakpa Gyaltshen and Changchub Gyaltshen.

    The most famous of the versified biographies of Sapan appeared in 1579, when the poet-prince Rinpungpa Ngawang Jikten Wangchuk Trakpa completed his lengthy *Way of the Fortunate Aeon* (*bsKal pa bzang po'i legs lam*, contained in the *Lam 'bras slob bshad*, vol. 1 *[ka]*, fols. 67b–145a). Another well-known account of Sapan's life is found in the *Geneology of the Sakya 'Khon Family (Sa skya gdung rabs chen mo)*, a record of the Khön hierarchs compiled by the Sakya scholar Ameshab Ngawang Kunga Sönam, based here on a *mKhas 'jug* commentary by Lowo Khenchen Sönam Lhundrup. In more recent historical sources, Sapan's life is best known through the historical writings of the Fifth Dalai Lama, Ngawang Lobsang Gyatsho, and through a biography composed by the First Panchen Lama, Losang Chökyi Gyaltshen. (Sapan was claimed as one of the previous incarnations of the Panchen Lama.)

    Further useful information about Sapan's life can be found in commentaries to his works composed by Sakyapa scholars of later centuries. This is the case with Pökhangpa Rinchen Gyaltshen's commentary to Sapan's *Clear Differentiation of the Three Codes* written in 1427 (*sDom pa gsum gyi rab tu dbye ba'i gzhung lugs legs par bshad pa* 1:9–24), Lowo Khenchen Sönam Lhundrup's commentary to *The Entrance Gate for the Wise* (*mKhas pa rnams 'jug pa'i sgo'i rnam par bshad pa rig gnas gsal byed*, pp. 47–77), and Gorampa Sönam Sengge's *DSNSh*.

    Gorampa (1429–1489) wrote a number of commentaries on Sapan's major writings, including six in exegesis of the *Three Codes*. Born in eastern Tibetan in Gö,

Dokham (Kham), he proceeded to Nalendra Monastery in central Tibet at the age of nineteen and there became a pupil of the learned Rongtön Sheja Kunrig during the last years of that master's life. Gorampa then studied philosophy under Sangye Phel at the monastery of Dreyül Dzongkar Kyetshal in Tsang, and by the age of twenty-five had begun there his career as a great teacher and commentator. He also studied the tantras under Ngorchen Kunga Sangpo and Müchen Könchog Gyaltshen at Ngor. Also at Ngor he studied *A Clear Differentiation of the Three Codes* under the learned master Gungruwa. In 1474, he established the scholastic college of Tanak Thupten Namgyal near Shigatse, where the study of Sapan's *Treasure of Reasoning (Rigs gter)* and *Clear Differentiation of the Three Codes (sDom gsum rab dbye)* was featured. At the age of fifty-four, Gorampa became abbot of Ngor Monastery and held that office for four years. His writings, which have come to be accepted as definitive by Sakyapa scholars of later generations, fill thirteen volumes (nine on Mahāyānist philosophy and doctrine, four on tantra). He wrote both his major writings on the *Three Codes*—his *General Discourse* (*DSPD*, composed in 1461) and *Commentary* (*DSNSh*, composed in 1463)—at Dreyül Dzongkar Kyetshal while in his thirties.

For further details of Sapan's career, consult David Jackson's survey of biographical sources (1987, pp. 15–23) and synopsis of key events in the master's life as recorded in various Tibetan sources (ibid., pp. 24–29).

25. The eighteenth-century Gelugpa historian Thuuken Losang Chökyi Nyima (1737–1802) asserted that Jiwo Lhepa influenced Sapan's later exposition of exoteric Mahāyāna doctrine—probably a reference to Sapan's well-known *Elucidation of the Sage's Intent (Thub pa'i dgongs gsal)*. See Thuuken (1984), p. 90: "Mañjughoṣa Sapan studied Kadampa teachings under Jiwo Lhepa, who was a disciple of Neusurpa, and in his own discourses he explained all the practices of the ordinary Mahāyāna path solely in accord with the Kadampa system. Hence his Sakyapa disciples also still practice in that manner." But in fact Sapan's work and exposition can probably best be compared with the *bstan rim* treatises of certain Kadampas. See D. Jackson (1996).

26. Śākyaśrībhadra was the last of the great Indian masters to minister to the religious needs of the Tibetans. Chief abbot of the famed monastic university Vikramaśīla at the time of its destruction by the Moslem armies of Baktyar Khilji, he had also witnessed the sack of a second key center of Buddhist learning at Odantapūri. In 1204, he arrived in Tibet in the company of nine "lesser paṇḍits"—Vibhūticandra, Dānaśīla, Saṃghaśrī, Sugataśrī, and others—and taught extensively in Tsang and Ü until his departure for Kashmir in 1214.

Sapan met Śākyaśrībhadra during the last half of 1204, when he himself was twenty-two or twenty-three years old. On that occasion, the teacher was expounding the *Pramāṇaviniścaya* to a large gathering of students at Chumik—the very text that Sapan was then studying under the instruction of Tshurtön Shönnu Sengge at Kyangdur. Sapan remained with Śākyaśrībhadra until the latter's departure for Tshurphu and Lhasa in the summer of 1205 and, in the master's absence, applied himself to intensive studies in Sanskrit literature with the assistance of Sugataśrī, who had agreed to accompany him to Sakya. In 1208, Sapan rejoined Śākyaśrībhadra's entourage and was ordained by him later that year.

The Indian abbot, like Sapan's uncle Trakpa Gyaltshen, was one of the major influences that transformed the young Tibetan noble into a consummate scholar and gave shape to his philosophical views. Moreover, the personal relationship between

the two seems to have been a close one. Ameshab's *Genealogy of the Sakya 'Khon Family (Sa skya gdung rabs chen mo)* relates that, at their first meeting, Sapan revealed that he had seen the Kashmirian master in a dream years before, singing a mystic song that Sapan had never forgotten. Upon hearing the song, Śākyaśrībhadra confirmed the spiritual link between them and said that he had had the same dream at the same time.

27. Gorampa, *DSNSh,* p. 126.1. A more extensive list of the texts and systems studied by Sapan is provided in ibid., fols. 57a.4–59a.4. The most extensive and authoritative lists are found in the biography of Sapan by his disciple Lhopa Kunkhyen Rinchen Pal (*dPal ldan sa skya paṇḍita'i rnam thar kun mkhyen rin chen dpal gyis mdzad pa,* contained in the *Lam 'bras slob bshad* [Derge ed.], vol. 1 *[ka],* fols. 38b–57a).
28. Gorampa, *DSNSh,* p. 126.1. The Sanskrit equivalent of Kunga Gyaltshen Pal Sangpo is Ānandadhvajaśrībhadra.
29. Gorampa, *DSNSh* p. 127.1.
30. Gorampa, *DSNSh,* p. 127.1, and Ameshab, *Sa skya gdung rabs chen mo (Genealogy of the Sakya 'Khon Family),* p. 51.
31. Gorampa, *DSNSh,* pp. 126.4, 127.4–128.1.
32. Gorampa, *DSNSh,* p. 128.
33. Ameshab, *Genealogy of the Sakya 'Khon Family,* fol. 128. Ameshab here quotes, almost verbatim, the biography of Sapan found in the *Entrance Gate for the Wise (mKhas 'jug)* commentary of Lowo Khenchen Sönam Lhundrup (1456–1532). See D. Jackson (1987), p. 19.
34. Gorampa, *DSNSh,* pp. 127.4–128.1.
35. Ameshab, *Genealogy of the Sakya 'Khon Family,* fols. 168–169.
36. The Mongol prince Köden was himself absent from his court during these two years (1245–1246). According to one minor and possibly apocryphal work preserved in his collected works, Sapan's sermons in western China apparently were not limited to the Mongol princely court in Liang-chou, for he is said also to have taught yogis resident on the peak of Wu-tai Shan (*SKB* 5:334b). On these minor writings, see D. Jackson (1991), p. 241.
37. Sapan's nephew and successor, Phakpa Lodrö Gyaltshen, later agreed to support the translator Shongtön Dorje Gyaltshen to execute a complete translation of the *Kāvyādarśa,* which, as the first and only manual of Indian poetics to be rendered in its entirety into Tibetan, exerted immense influence on subsequent Tibetan literary taste. It focused attention on the style elements discussed by Daṇḍin, especially the poetical figures (Skt. *alaṃkāra,* Tib. *rgyan*).
38. Gö Lotsāwa Shönnu Päl, in Roerich, trans., *BA,* p. 125.
39. Fifth Dalai Lama (1967), p. 57.
40. Prior to this time, the Sangphu school, founded by Ngok Lotsāwa Loden Sherap (1059–1109) and further developed by Chapa Chökyi Sengge (1109–1169), had emphasized the study of Dharmakīrti's *Pramāṇaviniścaya* rather that the *Pramāṇavārttika,* and had also developed an indigenous Tibetan tradition of dialectics, the forerunner to the *bsdus ra.* On the life of Ngok Lotsāwa, see van der Kuijp (1983), pp. 42, 46, and 271, n.91; Onoda (1989), p. 205; and D. Jackson (1994a). On Chapa and the later Sangphu tradition, see Onoda (1989) (1990), and (1992); and van der Kuijp (1987).
41. No less than twenty-five commentaries on Sapan's *Treasure of Reasoning (Tshad ma rigs gter)* have been penned by adherents of the Sakya school. See D. Jackson (1983a).The same article records the existence of commentaries to the *Treasure of Reasoning* by the

learned Gyältshap Darma Rinchen (1364–1432, chief pramāṇa disciple and monastic successor to Tsongkhapa), and by two much later Nyingmapa scholars, Ju Mipham Gyatsho (1846–1912) and Gongmar Rinchen (fl. twentieth century, khenpo of the Dzongsar seminary). The commentary of Gyältshap Darma Rinchen has been recovered from Amdo and reprinted; see Dreyfus, ed., *rGyal-tshab's Rigs gter rnam bshad* (1994).

42. On Sapan's *Entrance Gate for the Wise (mKhas 'jug)*, see D. Jackson (1987), which includes a translation of the work's third chapter.
43. On the *bstan rim* ("stages of the doctrine") genre, see D. Jackson (1996).
44. Gorampa, *DSNSh*, pp. 127.1–128.3.
45. Fifth Dalai Lama (1967), p. 57. See also Tucci (1949), p. 626, who translates this episode from the Fifth Dalai Lama's history (1981, fols. 55b–56a) and gives further references on p. 680, n.38.
46. Shakabpa (1967), p. 64 ff.
47. See Petech (1990), p. 6 and n.4.
48. Petech (1990), p. 7 and n.8.
49. Petech (1990), p. 8.
50. Indeed, Lama Shang at Tshäl Gungtang had ruled much of central Tibet as a sort of warlord-monk in the late 1100s. (See also note 13 to the "Vows of Individual Liberation" chapter of *The Three Codes* in this volume.)
51. On the special recognition given by the Mongols to Chinese and Tibetan Buddhist monks in the early 1200s, see Petech (1990), pp. 5–6. On the activities of Tibetan lamas in Hsi Hsia at this time, see Sperling (1994), "rTsa-mi Lo-tsā-ba Sangs-rgyas Grags-pa and the Tangut Background to Early Mongol-Tibetan Relations." See also Seyfort Ruegg (1995), pp. 34–37.
52. Sapan, *Reply to the Questions of Namkha Bum the Kadampa* (*SKB* 5:415), translated in this volume.
53. Thuuken (1984), p. 449.
54. On the "preceptor-patron" *(mchod yon)* relation, see Seyfort Ruegg (1995), *passim*.
55. Twenty years before, the Drigung master Sherab Jungne had also had important international contacts in the western and southwestern borderlands of Tibet.
56. Thuuken (1984), p. 449. Sapan's contribution possibly lay in adapting an existing Uighur script to correspond to the requirements of spoken Mongolian.
57. Shakabpa (1967), p. 66.
58. Gorampa, *DSNSh*, p. 129.1–2.
59. For further details of Sapan's career, see Gorampa, *DSNSh*, pp. 125–129, 197–199; Thuuken (1984), pp. 180–181, 449–450; and Ameshab, *Genealogy of the Sakya 'Khon Family*, fols. 93–170.
60. Sapan, *A Letter to the Buddhas and Bodhisattvas of the Ten Directions* (*SKB* 5:324.1–2), translated in this volume.
61. Sapan, *Letter to the Buddhas and Bodhisattvas*, p. 324.2 (fol. 56b).
62. For a brief mention of Ratnākaraśānti, see Wayman (1983).
63. Sapan, *DS* III 621–623.
64. This formulation is given by Sapan in his *Entrance Gate for the Wise (mKhas 'jug)* II 3, autocommentary, and in his *Elucidation of the Sage's Intent (Thub pa'i dgongs gsal)*, p. 3.3.3 (*tha* 7a.2). For related references, see also D. Jackson (1987), pp. 4 and 12 f., n.20.
65. Sapan, *DS* III 587–588. For Khedrup Je's account of the councils, see also Lessing and Wayman (1968), pp. 63–67.

66. Sapan, *DS* III 589–597.
67. See Shākya Chokden, *sDom pa gsum gyi rab tu dbye ba'i bstan bcos kyi 'bel gtam gser gyi thur ma,* in *The Complete Works of gSer-mdog Paṇ-chen Shākya-mchog-ldan,* vol. 7, fols. 101b ff., supplementary questions no. 4 and 5; and Gorampa, *DSKhP,* fol. 62a (re *DS* III 597).
68. This kind of doctrinal criticism was accepted as legitimate by Gampopa in his public sermon, the *Tshogs chos legs mdzes ma,* p. 187; cited in D. Jackson (1994b), p. 92, n.224.
69. On this debate, see Sapan, *DS* III 166–174; D. Jackson (1994b), pp. 3–5 and 162 f.; and for references to other studies, see Seyfort Ruegg (1989), p. 70.
70. See Sapan, *DS* III 604–609.
71. For more on these fifteen theories and practices that Sapan rejects in *A Clear Differentiation of the Three Codes,* see Rhoton (1985), pp. 37 ff.
72. Sapan, *DS* III 2–3.
73. Sapan, *DS* III 144.
74. The Tibetan for this quotation from the *Vajraśekharatantra* (P 113) is *sdom pa gsum dang ldan // so sor thar dang byang chub sems // rig 'dzin rang gi ngo bo'o //.*
75. Abhayākaragupta's *Munimatālaṃkāra* (P 5299) does refer to the three codes but does not treat the tantric codes in detail. In that work Abhayākaragupta always concludes allusions to tantric material with expressions like "this is not the occasion to explain it. Look elsewhere." Possibly his great *Āmnayamañjarī* commentary on the *Saṃpuṭatantra* deals with the tantric codes in detail. Another Indian text, the *Trisaṃvarakrama* (P 5375) of Niṣkalaṅkavajra, is a sūtra-commentary concerned with the three areas of training for bodhisattvas.
76. Trakpa Gyaltshen, *rTsa ba'i ltung ba bcu bzhi pa'i 'grel pa gsal byed 'khrul spong (Commentary on the Fourteen Root Infractions), SKB* 3:235–265 (*ja* fols. 123a–184a), TB (III) 21.
77. Exactly how this theory was established in Trakpa Gyaltshen's *'Khrul spong* (see note 76) remains to be clarified through further study. In any case, the key phrase *gnas gyur ngo bo gcig* seems not to occur in the work. On fol. 170a Trakpa Gyaltshen does, however, state that the prātimokṣa vows "turn" *(gyur)* into the bodhisattva vow, and that later on these are called *(zhes bya ba)* the vows of the tantric adept. The Indian paṇḍita Vibhūticandra criticized this interpretation in his short tract, the *sDom gsum 'od kyi 'phreng ba* (*Garland of Light for the Three Codes,* P 4549), arguing that the relationship involves the predominance of Vajrayāna vows over the other two codes, just as the light of stars and moon is overwhelmed by sunlight. It would appear that Sapan never saw Vibhūticandra's *sDom gsum 'od phreng,* although the two men were contemporaries and Vibhūti did visit Sakya (possibly with Śākyaśrībhadra in 1212). According to Sakya historians, Vibhūticandra's work followed the publication of Sapan's *DS;* the former is reproduced verbatim in Gorampa's *DSPD* (pp. 228 ff.) and criticized on many points.
78. Sapan, *dBu ma lugs kyi sems bskyed kyi cho ga (Madhyamaka Rite for Producing the Will to Enlightenment), SKB* 5:264.3.1–273.2.6 (*da* 221a–239a), TB 21.
79. Trakpa Gyaltshen, *Byang chub sems dpa'i sdom pa gsal bar ston pa shlo ka nyi shu pa'i rnam par bshad pa, SKB* 4:320.3.1–334.3.2 (*ta* 249a–277a), TB (III) 136.
80. See also Sapan's *Thub pa'i dgongs gsal (Elucidation of the Sage's Intent),* the beginning of chapter 3 (p. 5.3–4; fol. 10a–b), where he stresses the separateness of the Madhyamaka and Mind-Only traditions.
81. Sapan, *DS* II 4–16; see Sapan's *Reply to the Questions of the Translator from Chak,* question nos. 8 and 9, in this volume.

82. See Vasubandhu, *Abhidharmakośa* IV 13c–d (P 5591, vol. 115, fol. 202b); Gorampa, *DSPD,* p. 204 (fol. 11b), etc.
83. See Gorampa, *DSPD,* p. 205 (fol. 11b).
84. See the *Bodhisattvabhūmi,* p. 138.24–27; Bodhibhadra's *Bodhisattvasaṃvara* (P 5362), vol. 103, p. 168.5.8; Gorampa, *DSPD,* p. 205 (fol. 11b); and Pagel (1985), pp. 99 and 100, n.9.
85. For these last interpretations, see Gorampa, *DSPD,* p. 205 (fols. 12b–13a).
86. Gorampa, *DSPD,* p. 206 (fol. 13a).
87. The "four retinues" are monks, nuns, laymen, and laywomen (bhikṣu, bhikṣuṇī, upāsaka, and upāsikā).
88. The "Five Families" are those of the five Tathāgatas of the maṇḍala.
89. For these topics, see Gorampa, *DSPD,* p. 206 (fol. 14a–b).
90. Sapan's replies to Chak Lotsāwa and Lowo Lotsāwa are in *SKB,* vol. 5, TB catalogue nos. 94 and 95.
91. Sapan's *Letter to the Noble-Minded* and *Letter to the Buddhas and Bodhisattvas of the Ten Directions* are in *SKB,* vol. 5, TB catalogue nos. 29 and 30, respectively.
92. For a preliminary survey of *sDom gsum rab dbye* commentatorial literature after Sapan, see D. Jackson (1983a), pp. 12–23.
93. This addendum is Gorampa's *DSKhK.*
94. See Lhalungpa (1986) for a translation of Gampo Jennga Trashi Namgyal's famous work.
95. The actual headings from Gorampa's outline of *A Clear Differentiation of the Three Codes* are not used verbatim in square brackets in the translation itself because (1) they are cumbersome, and (2) often only a previous heading makes it clear what exactly Sapan is refuting.

PART II

A Clear Differentiation of the Three Codes

Prologue

Reverently I salute the feet of the Noble Master.

The lion's roar of the proclamation of the Sugata's teaching
strikes fear into all wild beasts of inferior view.
Our own faith rests in that master, unequaled,
who rightly practices in harmony
with the Enlightened One's intent. (1)

Saluting the feet of the Teacher of Animate Beings,
owner of the treasure of all flawless virtues,
I shall, for the faithful who wish to practice
in accord with the Buddha's words,
explain the distinctions that are to be made
among the three sets of vows. (2)

But as the metrical constructions that gladden the learned
are difficult for the ignorant to comprehend,
I shall put aside metrification
and explain so that all might understand. (3)

I have unwavering faith
in the teachings of the Enlightened One,
but not in those who practice
the Buddha's Doctrine wrongly. (4)

Listen while I discuss the distinctions to be made
among the vows of Individual Liberation,
the conception of the bodhisattva's resolve,
and the Mantra initiation;

their rites and respective disciplines;
the essentials of the will to enlightenment;
emptiness that has as its essence compassion;
secret instructions on the two processes of Mantra meditation;

Great Seal *(mahāmudrā)* Gnosis;
outer and inner correlates;
and the system of the levels and paths. (5–7)

Vows of Individual Liberation

Two traditions of vows
of Individual Liberation exist:
one of Disciples
and another of the Great Vehicle. (1)

[The duration of vows]

From refuge through full monkhood,
a Disciple's vows last as long as he lives.
They are lost at death. (2)

The effects of the vows
manifest in a subsequent lifetime.
The vows of a bodhisattva, however,
endure even beyond death. (3)

How so? A vow, Disciples maintain,
is nonmental [i.e., material] and issues from body and voice;
since it has form, the vow is relinquished whenever death occurs.[1]
On this point the *Abhidharmakośa* also teaches: (4)

"The discipline of Individual Liberation is terminated
by renouncing the training, by dying, by having become a hermaphrodite,
by severance of the roots of virtue, and by the lapse of night."[2]
And this statement is authoritative. (5)

A bodhisattva's vow, however, is nonsubstantial
because it originates in the mind
and so survives as long as the will is unimpaired.[3]
This, indeed, is the import of every sūtra and tantra
and of all their commentarial treatises. (6)

The phrase "as long as one lives,"
some say, refers to body *and* mind.[4] (7)

But such a thing was not
the intended meaning of the Buddha
nor was that taught in the treatises of the wise. (8)

If it were so, no difference would exist
between the vows of the Disciples' and Great Vehicle systems,
nor could the common and uncommon refuges be divided into two;
their rites for conferring the vows would also be the same,
as would their rules of discipline. (9)

If monkhood did not become lost even after death,
it would be impossible to end vows
by renouncing the training
or by any of the other causes. (10)

Concerning this, some say:
"Even though a vow not endowed
with the conception of the will to enlightenment may end,
a vow that is endowed with that conception
could not possibly be lost."[5] (11)

In that case, the vows of full monkhood and the like,
which are endowed with the conception of the will to enlightenment,
would not be lost through all the causes of vow-loss,
such as death, renouncing the training, or severance of the roots of virtue. (12)

And if that were so,
a monk would have to observe his vows
even after he has renounced the discipline,
lest his monkhood become impaired. (13)

Even after death, he would still be a monk:
if reborn as a god, that would mean it would be possible to be a god-monk.
Or if reborn as a human, as an infant he would
become a monk without the need to seek ordination. (14)

If, then, an infraction were to occur for him,
his monastic vows would be impaired,
yet it is taught that one who seeks to hide an impairment
may not regain his vows. (15)

The Vinaya canon, moreover,
prohibits god- and infant-monks. (16)

Again, as the vows of one day of abstention[6]
taken together with a conception of that will
would last beyond the morrow,
one would then be obliged
to observe the vows of abstention forever,
lest they become impaired.
But if the one-day vow of abstention
did come to an end at the next daybreak,
this would contradict the further continuance
of vows which you maintain. (17)

Thus that person who teaches that vows survive death
simply lacks in canonical analysis. (18)

[Vows of abstention]

In their one-day vows of abstention,
the Vaibhāṣikas forbid that the vows,
secured from a monk, be given to beings
other than human males and females of the three continents. (19)

Sautrāntikas, however,
teach that these vows may arise also
in animals and other beings
and may be obtained from a lay votary or whomever is suitable. (20)

The Disciples' rite is conferred
in the manner of refuge-taking. (21)

But the *Amoghapāśakalparāja* mentions a ritual
that one can take from oneself,
like the rite of conceiving the will to enlightenment.
Thus different rites exist. (22)

"One is required," some say,
"to surrender vows of one-day abstention
on the morrow of the day after it was observed."[7]
But that is unnecessary, since a vow of one-day abstention
expires upon the elapse of the night. (23)

Even though, following the tradition of the Sautrāntika,
one may take the vows for whatever period one likes,
here, since there had never been any intention
to observe them beyond the next dawn, they will come to an end.
Therefore they need not be surrendered. (24)

I have heard, too, that some entrust
to others their vows of abstention:
nowhere is this taught.[8] (25)

Some say that when an abstention has been conferred,
it cannot be reckoned to have been observed
unless different meditations upon deities
have also been performed at the full, new,
and eighth-day moons.[9] (26)

This, too, should be briefly examined.
The one-day vows of abstention as a tradition
of the Individual Liberation discipline
are mainly a scriptural tradition of the Disciples,
while mantra-recitations and meditations
on personal deities are instructions of the Mantra Vehicle
and are not taught in the Disciples' scriptures. (27)

Therefore, an observance of one-day abstention
is not impaired if one fails to meditate on deities,
though if one practices in the Mantra Vehicle tradition
and meditates on deities,
the resulting merit will be greater. (28)

[The Great Vehicle vow of Individual Liberation]

Listen, as I will now explain the Individual Liberation
of the Great Vehicle. (29)

Bodhisattvas, too, have certain rites of their
own for conferring the vows,
but those rites have virtually vanished. (30)

The rite of self-obtained absolution [a one-day fasting vow]
and certain others still exist. (31)

And merely verbal mention is made
of certain great beings, such as Maitreya,
Mañjuśrī, and other sons of the Victor
having served as presiding abbot
in conferring full ordination on multitudes of beings. (32)

But I have seen no rite for this taught in sūtras.
Such rites are ancient and are the domain
of Saints; they are not to be performed
by ordinary people. (33)

Therefore, the present-day rites
which are endowed with the motivation
of the bodhisattva's resolve
are to be done as in the Disciples' tradition.
Thereby, the eight classes of Individual Liberation vows *(prātimokṣa)*
will become the bodhisattva Individual Liberation.[10] (34)

Listen while I briefly describe next
the special features of the discipline
of Individual Liberation for a bodhisattva. (35)

Here, those observances that are concerned
with elements of evil and unwholesomeness
are mostly kept as in the Disciples' system,
while certain desireless offenses are treated
in accord with that of bodhisattvas. (36)

Behavior that, in the view of both systems,
would cause worldlings to lose their faith
is strenuously guarded against; a lapse
is allowed in the Individual Liberation discipline
of the Great Vehicle if it induces worldlings to virtue. (37)

For instance, a Disciple monk is forbidden
by the Sage to accept gold and silver,
yet a bodhisattva monk commits no infraction
if others benefit from that. (38)

For a Disciple, even if such a deed
is for the sake of other sentient beings,
there will occur the infraction of great attachment;
for the Great Vehicle adherent, however, no such infraction
of great attachment occurs
if the deed was done to help others.
Such distinctions between the two systems of Individual Liberation
should be understood. (39)

Even in the Great Vehicle Individual Liberation,
that part which consists of the vows such as of
full monkhood will be lost at death,
whereas that part which consists of the will to enlightenment
together with its results will persist even after death. (40)

[Actions and their effects]

Listen next to an analysis of action-and-effect. (41)

"Actions," the Victor has taught in sūtras,
"are wholesome, unwholesome, and neutral."
Wholesomeness is good conduct and its effect
is happiness; (42)

unwholesomeness is misconduct
and produces the result of pain;
the neutral is neither and thus has neither outcome. (43)

Since these are actions that have been produced,
one should understand them to be conditioned.
The Realm of Reality *(dharmadhātu)* is unconditioned,
and thus actionless; hence
it is neither wholesome nor unwholesome. (44)

The Sage also taught that actions
are of two kinds: will and the willed.[11]
Will is a mental act, while that which is willed
is physical or vocal action.
As the Realm of Reality is of neither kind,
it is devoid of wholesome and unwholesome actions. (45)

Again, action is said to be fourfold:
wholesome action that has a wholesome effect,
unwholesome action that has an unwholesome effect,
wholesome action that has an unwholesome effect,
and unwholesome action that has a wholesome effect. (46)

Wholesome in both respects are acts of generosity
and like deeds done with a pure motive, and so
the wise should do them. (47)

Killing for food and the like are doubly unwholesome,
and are therefore to be shunned by the wise. (48)

If the result is wholesome, a misdeed,
such as killing one being to save many other lives,
should be done, but making a gift in order to kill [someone]
and the like are good deeds that have bad results
and so should be forgone. (49)

Furthermore, action is said to be twofold:
propellant and culminative.[12]
Subdivided, these comprise four alternatives: (50)

Propulsive action that has virtue
as propellant and culmination;
propulsive action that has evil
as propellant and culmination;
propulsive virtue and culminative evil;
propulsive evil and culminative virtue. (51)

I will explain some brief examples of these
that should be borne in mind: (52)

Birth in the three higher realms
is due to propellant virtuous action,
while the phenomena of well-being there
are caused by culminative virtues. (53)

Birth in the three unhappy destinies has evil
as its propellant, and every feature of suffering there
is due to culminative evil action. (54)

Although virtue is the propellant of higher realms,
it is said that all their afflictions
and illnesses are due to culminative evil,
and while evil is the propellant of unhappy destinies,
their occasions of well-being in body
and mind ensue from culminative virtue. (55)

Furthermore, the Sage has taught that action
is of three kinds: solely light,
solely dark, and mixed. (56)

The solely light gives rise to happiness,
the solely dark produces pain,
and from action that is mixed, he has declared,
mixed happiness and pain ensue. (57)

If such analyses of actions and effects are understood,
one will finally become expert
about moral causes and effects. (58)

[Virtue and evil do not exist in nature]

The Sāṃkhya adherents among the Indian non-Buddhists
assert that virtue
and evil exist in nature and hold
that a result is present in its cause. (59)

They are emulated by certain Tibetans[13] who,
as in the Sāṃkhya system, claim
that "existent virtue" means "self-originated"
in their explanation of the sense
of the words of the *Vajradhvaja* prayer of dedication: (60)

"As much as exists of all beings' virtue,
done, being done, and to be done."
This they call the "Sugata's matrix." (61)

As it is incorrect, this Sāṃkhya theory
should be refuted by scripture and reason.
The "Sugata's matrix" was taught solely
to denote the changeless Realm of Reality. (62)

"The nature of mind,"
states the *[Mahāyāna-]Uttaratantra [Ratnagotravibhāga]*,
"is luminosity, immutable like space."[14] (63)

Sūtras, too, proclaim that the Tathāgata-matrix
is changeless. (64)

And that is exactly what
Nāgārjuna says in his *Mūlamadhyamakakārikā:*
"Whatever is the nature of the Tathāgatas,
that is the nature of beings;
the no-nature of the Tathāgatas
is the no-nature of these beings."[15] (65)

The *Prajñāpāramitā* declares, "Utterly free
of the three times, of the three realms,
of evil and virtue is the Realm of Reality."
Therefore, the Victor has explained that, for the Realm of Reality,
no dedication of merit obtains. (66)

The *Saṃpuṭatantra* also teaches,
"The two aspects there of evil and merit
are imaginations; these two the wise discard totally."[16] (67)

Similarly, the *Guhyasamāja* and the tantric canon as a whole
explain it so. Exalted Nāgārjuna, too, in the *Ratnāvalī,*
describes it as being (68)

"Beyond actions of evil and merit,
profound, significative of liberation,
not something experienced by non-Buddhist sectarians
or even by our own adherents, due to fear."[17] (69)

Again, the same source states: "It lies beyond
evil and merit because knowledge stills
existence and nonexistence. Hence
it is held to be liberation
from happy and unhappy destinies."[18] (70)

This, too, is scriptural testimony to the absence of virtue
and evil in the Realm of Reality. (71)

Some believe that the term "Sugata's matrix"
denotes a matrix of emptiness-and-compassion.[19]
That, however, is the agent that purifies
the realm of the Sugata's matrix;
it is not the actual realm itself. (72)

The *Pramāṇavārttika* likewise states, ". . . through cultivation
of compassion, which is the means."[20] (73)

And in the *Śikṣāsamuccaya* [of Śāntideva] it is taught [in verse 21]:
"Merit is purified through the cultivation
of emptiness that has as its essence compassion."[21]
All sūtras and tantras say the same. (74)

The "natural virtue" of Disciples
is explained in Abhidharma texts
as consisting solely of eleven factors—
faith and so forth.[22] (75)

That which is taught as "absolute virtue" denotes reality,
and "absolute evil" refers to all Cyclic Existence;
the referents of "absolute neutrality"
are space and nonanalytical cessation. (76)

What does the description of reality as virtue mean?
Worldlings, for instance, say that
freedom from illness is physical happiness
and the absence of grief is mental happiness. (77)

Yet these felicitous states are nothing more
than the absence of pain. Nonetheless, that mere absence
is everywhere hailed as well-being. (78)

So, too, with the Realm of Reality: beyond
a mere absence there of evil, no virtue obtains,
but it is merely designated, "It is virtue." (79)

Again, it is said in Abhidharma scripture[23]
that they who are sated with food
are desireless. Their desirelessness, however,
is not the total freedom from desire. (80)

Similarly, even though it is said that
the Realm of Reality is "virtue,"
it is not that true virtue which produces
the effect of well-being. (81)

If, somehow, the Realm of Reality were true virtue,
that would entail the absurd overextension
that unvirtuous and neutral actions
would also become virtue, since there do not exist any entities
which are not included within the Realm of Reality. (82)

And in that case, no sentient being could possibly fall
into unhappy destinies. (83)

Some say that love, compassion, and the like
are, by their nature, virtues.[24]
This, however, is not so with any certainty. (84)

The Sage has taught that unskilled love
and compassion also become causes
of rebirth in unhappy destinies;
it was with skillful compassion in mind
that he called compassion a virtue. (85)

The words "as much as exists of beings' virtues"
were therefore uttered having in mind
the virtues performed by all beings. (86)

If they had referred to the Realm of Reality,
the phrase "as much as" would be inappropriate
and the word "exists" would be contradictory. (87)

How so? "As much as" is a term that connotes plurality,
yet the Realm of Reality
has no quantity, for it is elaborationless. (88)

The Realm of Reality is also not existent,
for, as Dharmakīrti has explained well,
the existent is pervaded by impermanence. (89)

Nāgārjuna says, too, in his *[Mūla]madhyamaka[kārikā]:*
"If liberation were an existent thing,
it would be conditioned; nowhere
does there exist any thing that is not conditioned."[25] (90)

Again, he states there, "They
do not perceive reality within the Buddha's Doctrine
who see an intrinsic nature, other nature,
existent thing, or nonexistent thing." (91)

There, too, he tells, "The Blessed One,
knower of things and non-things,
refuted both existence and nonexistence
in the *Kātyāyanāvavāda.*"[26] (92)

And again: "As 'existence' postulates permanence
and 'nonexistence' is a nihilistic view,
the wise should remain neither
in existence nor nonexistence."[27] (93)

This, also, is a citation in which
the Realm of Reality is held to be
neither existent nor nonexistent. (94)

Therefore do not apprehend the Realm of Reality
as either existent or nonexistent
if you respect the Doctrine
of the Enlightened One. (95)

Reasoning, too, establishes this.
The existent is causally efficient,
yet the Realm of Reality lacks action and agent
because it is elaborationless. (96)

Further, if existent virtue were reality,
what is the need to specify "the virtue of all beings"?
Why not dedicate also inanimate objects,
non-things, or the reality of Saints,
since these would be just as capable of being dedicated? (97)

Therefore I will correctly explain the intended meaning
of the passage. You should understand it in this way:
"As much as exists of virtue done by all beings"
is a general statement. (98)

The division into the three times, "done, being done, and to be done"
is a specification. (99)

Or, it would not contradict the sūtra
to explain the passage thus: "As much
as exists of virtues done by others
as well as those done, being done,
and to be done by Vajradhvaja himself."
Or, again, it may be a summary and a more detailed explanation. (100)

This is the equivalent,
for instance, of saying, "May
as much as exists of all beings' evil deeds,
done, being done, and to be done,
be confessed in the Victors' presence." (101)

Here, too, no existent evil whatsoever
is implied other than that which obtains
within the three times.
In the same way, there could not possibly be
any existent virtue other than that
which obtains within the three times. (102)

The *Vajradhvaja* itself affirms that
"existent" has the sense of "achieved."[28] (103)

To construe the Realm of Reality as virtue
and to make that, too, capable of being dedicated [would be absurd].
If it could be transformed by dedication,
it would be a conditioned thing. (104)

Indeed, a dedication that does not transform
is pointless. Yet the Victor has stated
in sūtras that the Realm of Reality
is unchanging. (105)

The *Prajñāmūla* [i.e., *Mūlamadhyamakakārikā*] also says,
"That a self-nature should rise from causes
and conditions is unacceptable,
for a self-nature risen from causes and conditions
would be something created. (106)

How could there possibly be a 'created self-nature'?
A self-nature is not created nor does it depend
on others."[29] (107)

Again, it is said there,
"If a thing existed by self-nature,
it would not become nonexistent,
for it is never possible that one self-nature
could change into another." (108)

These and other scriptural citations affirm
that the Realm of Reality is not virtue. (109)

One might think: "Granted that reality, or thusness, is not
a virtue capable of being dedicated,
there could be no harm in dedicating it
as an exercise in the mental training
of a bodhisattva." (110)

Not so. That dedication is harmful. Because
it involves the perception of an object,
it will become a poisonous dedication.
If this kind of dedication is practiced,
it will ruin all of one's dedications
just as a single sick frog infects others. (111)

If, from within the elaborationless state of reality,
one dedicates whatever virtues one has achieved
for the benefit of living beings,
that is the mental training of a bodhisattva—
whether or not that dedication succeeds. (112)

But even as a mental training, it is not proper
to make reality into a thing that can be dedicated.
The reason is as follows: (113)

If the elaborationless Realm of Reality
is regarded as virtue, it will become objectified.
A dedication made with the perception of an object
has been pronounced poisonous. (114)

The Victor, for instance,
likened the objectification of virtuous elements
to dining on fine food that has been poisoned. (115)

The *Abhisamayālaṃkāra* also says this
of the bodhisattva: "Special and complete dedication
is his most excellent feat. (116)

It is of the objectless kind, characterized
by unerringness."[30] On this, all sūtras and tantras agree. (117)

What need to say that they who would objectify
even the objectless Realm of Reality
as "existent virtue" will objectify other subjects? (118)

If mice have eaten even the wooden staff,
of course they have eaten the oil-cake![31] (119)

Again, to turn reality, or suchness,
into an object for dedication and yet to insist
that reality is unchanging truth
is to contradict oneself.
Therefore reflect well and then speak. (120)

While not claiming that the term
"Sugata's matrix" refers to the Realm of Reality,
some believe it denotes
a realm of strictly animate nature.[32] (121)

That animate nature should be investigated:
Is it a thing or a non-thing?
Or, being neither, is it elaborationless?
It could not possibly be
other than one of these three. (122)

If a thing, it may be determined
to be either matter or intelligence.
To hold animate nature as material is the tradition of
certain of the Indian non-Buddhist sectarians.
But Buddhists do not maintain this. (123)

If intelligence, it must belong among
the eight groupings of consciousness. (124)

And as those eight themselves are conditioned,
this is unacceptable as the Sugata's matrix, for
the sūtras declare the Sugata's matrix to be unconditioned. (125)

The "unsullied mental continuum"
mentioned in some scriptures refers only
to the luminous portion of fundamental consciousness;
since that is an unobscured neutral factor,
it is not designated as virtue. (126)

But if there existed an "unsullied
mental continuum" outside the eight groupings,
the groupings of consciousness would number nine.
Thus an "unsullied mental continuum" apart from the eight
groupings of consciousness is unacceptable.[33] (127)

If, however, animate nature is a non-thing,
it lacks functional efficiency.
That still it should possess virtue and nonvirtue
can hardly be correct. (128)

Or if, being neither thing nor non-thing,
that animate nature is elaborationless,
then it would be none other than
the Realm of Reality described above,
and in that case it has already been explained
that the Realm of Reality possesses neither virtue nor evil. (129)

"Although the material Realm of Reality
is not the Sugata's matrix," it might be conjectured,
"the animate Realm of Reality is."[34] (130)

Not so, for the Victor has declared
that no differentiation obtains within the Realm of Reality.
Reasoning also establishes this. (131)

Therefore, because of the elaborationlessness
of the Tathāgata-matrix,
it is possible for both Cyclic Existence
and Buddhahood to occur for sentient beings. (132)

Also what Exalted Nāgārjuna, the savior, has said,
"Everything is possible for him
to whom emptiness is a possibility,
but nothing is possible for him to whom emptiness
is not a possibility,"[35] means the same thing. (133)

The proof in the *Mahāyānottaratantra*
of the Sugata-realm is:
"If there were no realm of the Sugata,
one would not feel sadness for suffering
nor yearn nor strive nor aspire to liberation."[36] (134)

This is the same point. For since the five
grasping aggregates are pain,
and liberation is happiness,
mind pursues its true abode. (135)

This is acceptable as a proof of the existence of the Sugata-realm,
just as heat is a proof of the presence of fire. (136)

For an elaboration of this point, consult
the *Aṣṭasāhasrikā*'s Dharmodgata chapter. (137)

Nevertheless, the teaching in the *Uttaratantra*
and in certain sūtras that the essence
of Buddhahood innately exists within beings—
like a jewel encased in rags— (138)

should be understood as being an allusion.[37]
What is alluded to is emptiness
and the purpose of the allusion
is that it was taught in order to
eliminate the five faults. (139)

The authority that belies its actuality [as literally understood]
is the fact that if such a Buddha-realm existed,
it would be the equivalent of the soul
in Indian non-Buddhist schools. It would be
a real entity and would completely contradict
the sūtras that expound a definitive sense. (140)

On this, consult the sūtras with chapters
on the Tathāgatagarbha. (141)

Know, too, that Candrakīrti,
in the *Madhyamakāvatāra*, pronounced
the Sugata's matrix an interpretable doctrine. (142)

Some say that one ought to observe the practice
of sprinkling water when making a dedication.[38]
This is a Vedic tradition of the Indian non-Buddhist sectarians,
but is not a Buddhist practice.
Therefore, whatever the practice that is undertaken,
it should be reverently performed
in accord with the Buddha's teachings. (143)

Dedications, in brief, are of two kinds:
they are either realizable or unrealizable.[39]
A realizable dedication is said to
achieve its aim, while one that is unrealizable
remains unfulfilled even though performed. (144)

Both are described in sūtras.
The *Mañjuśrībuddhakṣetra* states: (145)

"All phenomena resemble their causes
and rest on the point of volition.
Whatever wish someone may make,
he will obtain a similar result." (146)

This alludes to realizable dedication.
The *Vimaladattaparipṛcchāsūtra* states:
"The status of phenomena is not changed
through dedication. (147)

If it were, why haven't the dedications made by the very first
Buddha been fulfilled by now?"
This alludes to dedication that is unrealizable. (148)

Dedicatable virtues and confessable nonvirtues,
therefore, are conditioned virtues and evils;
neither exist in the unconditioned.
Listen while I explain the system for that. (149)

The wise should scrutinize actions, having understood
the significance of these words:
"Desire, aversion, and delusion—
actions produced by these three
are unwholesome.
Wholesome actions are those that occur in the absence
of desire, aversion, and delusion."[40] (150)

Most of a Disciple's virtue
is a bodhisattva's nonvirtue and, conversely,
a bodhisattva's virtue is said to be nonvirtue
for the Disciple. (151)

Even though he may have practiced virtue for aeons,
a bodhisattva incurs grave demerit
if he should aspire to a Disciple's level [of spiritual realization],
yet that is a great virtue
for a Disciple. (152)

And even if he should enjoy
the pleasures of the five senses,
that is a great virtue for a son of the Victor,
provided that he is equipped with
skill in means and the will to enlightenment.
But for a Disciple, that is taught to be an evil deed. (153)

Even a commission of the four defeating infractions
is said to become a bodhisattva's virtue
if only he undertakes them
with a steady mind for others' good,
but for the Disciple, these are taught to be evils.[41] (154)

Understand that attachment to beings in Cyclic Existence
is an evil for a Disciple,
even though it be done for others' sake.
In a son of the Victor,
that very attachment is virtue. (155)

[Effects do not ripen invariably]

That teaching called
"the inevitable effectiveness of light and dark deeds"
is widely hailed as a great wonder. (156)

Yet it simply mistakes an interpretable sense
for one that is definitive.[42] (157)

Those accounts of the ripening of results to misdeeds
done by the Sage in his previous lives—
of the Fully Enlightened One having been pierced
by an acacia splinter because of the deed done
when, as a compassionate shipmaster,
he slew a dishonest merchant;
of the six years he spent in austerities; (158)

of his having eaten rotten horse feed;
of his having been accused by a brahmin's daughter;
of his having been the cause of schisms within the order;
and so on— (159)

all these he related to people
who would be disciplined by them,
having in mind a special intention.
Consult the *Upāyakauśalyasūtra;*
it is a scripture that expresses the definitive meaning.
Do not rely on the meaning
that requires further interpretation. (160)

If it were true that misdeeds
actually ripened for the Fully Enlightened One,
it would have been pointless for him
to have perfected the two preparatory accumulations;
he would be similar to an arhat;
and one could not apply the system
of the three Buddha-bodies.[43] (161)

Listen, as I shall explain why that is correct.
The Buddha who gathered those two accumulations
is that very Body of Beatitude
who attained enlightenment in the Heaven
of Dense Array.[44] (162)

Just his emanative form is this Buddha of ours,
the Lion of the Śākyas, born as Śuddhodhana's son. (163)

To bring his disciples to maturity, he
sometimes journeyed forth, sometimes sojourned,
sometimes rested and sometimes went to villages
stricken by famine, sometimes returned with empty alms-bowl
and sometimes received plentiful alms. (164)

Sometimes he kept company with friends
and sometimes with foes,
sometimes slept on dusty trails and sometimes
fell ill, sometimes encountered the various accusations
of others (165)

and sometimes the banner of fame,
sometimes coursed in health and happiness, and so on.
The manifesting of these various forms
were but emanations, not his true being. (166)

Even if one maintained that bad actions
could ripen to the actual Buddha, (167)

it would be reasonable to hold that
they befall his Body of Beatitude alone,
but to maintain that they ripen to his emanative forms,
Śākyamuni and the like, is an ignorant mistake. (168)

It is just as, for instance,
the effects of his bad deeds befall
the magician and not the illusions he has conjured up.
Therefore the intended sense here must be understood. (169)

The scriptural citations and logical arguments in support of this
should be understood in conformity with
the learned writings of such masters as
Bhāvaviveka and Vasubandhu. (170)

[Actions are not invariantly permitted or prohibited]

The doctrine of "absolute prohibition
and permission" is also not in agreement
with the teachings of the Buddha.[45]
All prohibitions and permissions of
the Disciples and the Great Vehicle are not the same.
Therefore, what is permitted to some is forbidden for others. (171)

The reason is as follows. Listen while I explain
in keeping with correct scriptures. (172)

The four fundamental communities of the Disciples
had four distinct codes of discipline,
and their canonical languages, too, were four:
Sanskrit, Prākrit, Apabhraṃśa, and Paiśācī. (173)

The eighteen schools that developed therefrom
had eighteen distinct codes of discipline,
because all these schools differed
in their procedures—for accepting vows
in the beginning; for observing them, (174)

repairing them, and reciting the *Prātimokṣa*
meanwhile; and, finally, for renouncing them.
What one prohibited is permitted for another. (175)

"One school is authentic," one might suppose,
"but all the others are false." Yet
the Buddha, in interpreting King Kṛkin's dream,
declared them all to be authentic.[46] (176)

For more on this, consult the Vinaya text *[Mūlasarvāstivādī-*
śramaṇerakārikāvṛtti] Prabhāvatī,
the *Cakranikāyabhedopadarśana*, and other texts. (177)

"If one but knew the training instructions
of all these schools," one might still conjecture,
"they would all be one."
Even if one knows them, they are for the
most part different. (178)

For instance, the Sarvāstivāda's sūtras
are written in Sanskrit; [but]
if Elders [Theras] were to recite sūtras in Sanskrit,
that would be deemed an infraction. (179)

Sarvāstivādins themselves obtain their vows
through the rite of the four acts of petition and proposal,[47]
but if adherents of the other schools
were to follow that rite, they would lose
their monkhood. (180)

A monk of the Sarvāstivāda school
would incur an infraction if he should shave
his brows, while some schools reckon
the violation to lie in failure to shave.
Some forbid that sugar may be taken
in the afternoon; (181)

still others view this
as no lapse. Some receive gifts
with upturned hands, while others do otherwise.
Some accept gifts of alms-bowls,
which others prohibit. (182)

Some view the killing of a fetus as a defeating infraction;
others maintain that it is not.
Certain schools have no more than a single
narrative verse in their *Prātimokṣa* scripture,
while others have other lengths. (183)

In short, from the four defeating infractions onward,
all the training instructions
of all the schools differ, and thus
what is prohibited for one is permitted for another. (184)

For instance, if taking sugar
as an afternoon food were an invariant rule
of permission, the followers
of other schools would have transgressed. (185)

But if it were an invariant prohibition,
the Sarvāstivāda monk would have transgressed. (186)

And if, thus, a lay votary were to
incur an infraction through eating
what had not been given him,
then that layman would be a full monk. (187)

And consequently, just as with monks
who may not take gifts from other monks,
it would be improper for him to eat even if
he accepted only whatever was given.
One should apply this principle to every case. (188)

Some teach, "Whatever is an infraction
for renunciates is equally one for animals
and all other beings, from householders
to the hell-born."[48] (189)

This is not what the Buddha intended. Why not?
Because those infractions only occur
to renunciates after an act has been proscribed;
however, that which has not been forbidden
is not an infraction. (190)

Thus the Sage declared that the very first violator
had not incurred an infraction
even though he had misbehaved. Otherwise,
if every infraction were to befall everyone, (191)

every being would have committed many infractions, and thus
even happy destinies could scarcely be attained, let alone
liberation. (192)

Disciples may partake of meat that is pure
in three ways; to refuse it would be
one of Devadatta's austerities.[49]
In the Great Vehicle,
meat is forbidden; meat-eating, it is taught,
causes rebirth in lower destinies. (193)

Similarly, certain differences in what is allowed
and not allowed exist among the violations
against the codes of the Great-Vehicle Perfections and Mantra traditions.
How could invariant sanctions and bans be reckoned
for such radically divergent systems? (194)

It is wrong, therefore, to apply
one-sidedly schemata of
invariant prohibition and allowance.
There is, for instance, always a need
for muck and mud in growing lotuses. (195)

They thrive by being surrounded by rushes
and the like. Other flowers have no need of these.
For aquatic plants, arid soil is adverse,
and wetness is hostile to dry-land plants. (196)

Tropical flora will not grow to maturity in cold regions,
nor are warm lands suitable for plants that need cold.
Therefore, whatever the task may be,
it will end in success if performed
in accord with its own system. (197)

But if done in some contrary way,
it will not be successful,
or even if it does succeed,
it is hard for it to turn out well.
Similarly, all permissions and prohibitions
will be successfully achieved
if observed according to their respective systems. (198)

"But even though it is not called an infraction,
inasmuch as a vow has not been taken,
the evil of violating an injunction
imposed on the renunciate falls
on the householder, nonetheless," some object. (199)

"Otherwise, the Sage would have afflicted renunciates
if he imperiled them alone with misdeeds."[50] (200)

Reasonings like this are specious. If that were so,
even the gift of a good field
would be an affliction, since hail and the like
afflict only those who own fields
and not those without fields. (201)

Therefore, a field comes with adversity, but it also brings
the reward of a harvest. So, too,
even though it is possible that infractions befall
the renunciate, the benefits are still great. (202)

A beggar, for instance, has no fear of hail
and the like, but he also goes without harvests.
Similarly, householders experience no infractions,
but they also remain without virtues. (203)

Therefore, sūtras and treatises explain
evils [by] dividing them into two categories:
natural misdeeds and prohibited misdeeds.[51] (204)

Natural misdeeds are evil for all beings,
while prohibited ones become infractions
only after having been forbidden. (205)

Otherwise, if these, too,
were evils even though they were not forbidden, (206)

then the five Buddha-families,
every Buddha-Body of Beatitude, the eight closest sons,
and most bodhisattvas—namely, those who wear long hair,
adornments, garments of many colors,
and carry various items in their hands—
would automatically be unvirtuous,
by their having flouted what are
invariant prohibitions. (207–208)

That Lord of Meditators Virūpa,
Tilo, Nāro, and other adepts who forsook
ascetic discipline would all be evil. (209)

Every monk perfumed by the fragrance
of sandalwood incense and those who wear white
clothing and ornaments would also be evil
because they automatically commit unvirtuous deeds. (210)

They, too, who energetically observe the
lay-votary and novice-monk vows
could not possibly be without misdeed
since they would also be liable to all the infractions
against the rules of full monkhood. (211)

Anyone who says such a thing
disparages his own immediate and lineal masters,
whether they be householders or lay votaries
or meditators, (212)

for they will have naturally committed evil and
they will have committed every offense. (213)

Thus the sūtras declare that asceticism
possesses neither virtue nor nonvirtue;
it was simply extolled to bring about respect
for moral discipline, just as a fence
around a field [is valued for protecting the crop]. (214)

For that same reason there were taught
two kinds of freedoms: from desire itself
and from factors of evil and unwholesomeness.[52]
Do grasp the Sage's intent as he meant it! (215)

When the girl *Suvarṇottamaprabhāśrī (gSer-mchog-'od-dpal)
sought ordination from Mañjuśrī
the Greatly Intelligent, he helped her
attain mental renunciation,
even though bodily renunciation was denied.[53] (216)

If virtue inheres naturally,
why was [her] body not clothed in saffron [robes]?[54] (217)

The *Ratnakūṭasūtra* also tells how
five hundred monks renounced their vows
on seeing the danger in eating
offerings made through faith;
the Sage pronounced their decision good
and prophesied that they would be present
among the first gathering of disciples
to hear Exalted Maitreya teach. (218)

Therefore vows are virtue;
there is no virtue in mere robes.
Sūtras and treatises forbid
the donning of all monastic robes without vows. (219)

If virtue inheres naturally, then
why not simply put on the robes of a renunciate,
even without having vows?
A religious tradition such as this
is not the Doctrine. (220)

"But then," some argue, "if the Sage imposed infractions
where neither virtue nor nonvirtue existed naturally, (221)

the Buddha himself would be the creator
of all happiness and pain."[55] (222)

To this there are two ways of replying. First, to answer
in kind: If virtue and nonvirtue existed in nature,
you would be like some among the Indian non-Buddhist sectarians
who propose the view that a nature is the cause. (223)

The second and direct reply
is this: Even though virtue and evil
do not exist in nature, happiness and pain
are wrought by deeds.
The doer of actions is mind itself. (224)

By the power of wholesome and unwholesome states of mind,
good deeds and ill proceed,
and from these deeds, good or ill,
arises happiness or unhappiness.
The technique for accepting or rejecting these
is the moral discipline of vows. (225)

Asceticism is the means of safeguarding moral discipline.
The framer of rules of discipline
about who requires what in this connection
is the Fully Enlightened One alone. (226)

Therefore, depending on differences in mentality,
many particularities of counteragents exist.
It was for this reason that he instituted
differing monastic rules and ascetic restraints
as means for doing that. (227)

Thus, even though the Buddha is not
the creator of joy and pain,
he is said to be the "maker" who instituted
rules and established mantras. (228)

[Wrong observance]

With a sense of shame, all conduct
that is contrary to the monastic rule
should be rightly confessed, including
the wearing of collars and sleeves,
riding horses, taking what was not given,
sojourning against rules,[56] and the like. (229)

To say that these are not infractions
harms the Doctrine. (230)

Lapsing from monastic renunciation,
engaging in mutual quarrels,
buying and selling the Noble Doctrine,
food-taking by monks in the afternoon, (231)

their drinking alcohol,
going without a monk's upper robe and alms-bowl,
and the like—to assert that all such
irreligious behavior is "not an infraction" (232)

or that it is done in the service of one's teachers
or that it helps the cause of Buddhism
is to harm the Doctrine in general. (233)

If, instead, one admits that one cannot
keep the discipline or that one is afflicted
by previous bad actions, one harms oneself,
but not the Doctrine. (234)

But even if, driven by the ripening of misdeeds
committed in previous lives,
one is helpless not to engage in all this
behavior contrary to the Doctrine, (235)

one should renounce and confess these things
with a feeling of shame, saying,
"This is not the Teaching, not the monastic discipline,
nor is it the Buddha's Doctrine." (236)

It undermines the Doctrine if one asserts that these actions
are not contrary to the Teaching
or that they constitute Buddhism.
Therefore anyone who has entered the Teaching's door,
even if he does not help the Buddha's Doctrine,
should in no way harm it. (237)

Recitation of the *[Prātimokṣa]sūtra* and all such tasks
should be performed in keeping with Discipline texts.
I have witnessed performances
of the so-called long recitation of the sūtra,[57]
which has been made not only difficult but incorrect. (238)

This was not taught in any sūtra or tantra.
If such doctrines spread, the foundation
of the Doctrine will vanish. (239)

How astonishing
that people will not practice the rites
taught by the Buddha, even though these are easy,
but will exert themselves to practice those
he did not teach, even though they are difficult! (240)

If such practices are accepted as authentic
even though they contradict the Buddha's words,
one will be unable to call other wrong practices false. (241)

Being doctrines contrary to scripture,
all these are alike as fabrications,
and one should not assess them as being "some true,
some false." (242)

Nor will one be able to refute the wrong doctrines
of the Indian non-Buddhists
and others, for, as they and oneself will be alike
in lacking reasoning and scriptural authority,
one will be unable to make the distinction
between truth and falsity. (243)

Some say that the profound words and meanings
of the Perfectly Enlightened One's discourses
and of the teachings so well expounded
by adepts and learned masters (244)

are just wordplays
that can be discarded as unessential.[58] (245)

The arbitrary pronouncements of the ignorant
who do not even understand well-arranged words,
let alone excellent meanings, may bring a laugh to the learned.
But these sundry, irrelevant writings
are called "treatises" and are being made
the object of study and instruction! (246)

Their words may succeed in delighting the simple,
but they cannot gladden the wise.
They are a waste of time and intelligence.
Alas! Now I see to what a state
the Enlightened One's teaching has come. (247)

[True observance]

Therefore blessings abound in the Buddha's scriptural teachings
and in the words and meanings found
in the treatises of the wise. (248)

Know that studying and teaching these is called "learning,"
investigating their meaning, "reflection,"
and their wholehearted practice, "cultivation through meditation." (249)

Through that trio of learning, reflection, and meditation,
this is the Doctrine of the Buddha. (250)

NOTES

1. It is a tenet of the Vaibhāṣika school, based on Abhidharma theory, that a vow is endowed with a subtle material form (*avijñaptirūpa;* Tib. *rnam par byed ma yin pa'i gzugs*) that adheres in the stream of consciousness. The vow is, therefore, coterminous with its material causes, i.e., body and speech. Body and speech and their effects derive from the four great elements *(mahābhūta)* of earth, water, fire, and air, and from

their derivative elements *(bhautika).* Upon the separation of these elements at the time of death, a vow is deprived of its base and thus ceases to exist. (The vow of a bodhisattva to attain full enlightenment, however, does not undergo a similar dissolution upon death because it is not held to be possessed of material form and hence does not lose its base.) See Gorampa, *DSNSh,* fol. 24b ff.; *DSPD,* fols. 15–16; and *DSKhP,* fols. 3–4 (re Shākya Chokden's questions nos. 1–3).

2. Vasubandhu, *Abhidharmakośa* IV 38: *prātimokṣadamatyāgaḥ śikṣānikṣepaṇāc cyuteḥ / ubhayavyañjanotpatter mūlacchedān niśātyayāt.* A total of five causes for the loss of vows is reckoned. The first four are applicable to all classes of vow-holders, while the fifth pertains to persons who have taken "fasting vows." "Severance of the roots of virtue" *(rtsa ba chad pa)* means severing them through major transgression.
3. According to Mahāyānists, the vow of a bodhisattva survives separation of the four great elements because its essential nature is that of a mental commitment not to relinquish the aspiration to awakening *(bodhicitta)* until the goal of enlightenment has been reached. Because its nature is born of the continuum of mind, it therefore lacks form and can be relinquished only by a willing act of mental rejection or the deliberate embrace of principles opposed to it. Thus the *Bodhisattvabhūmi* states, "Two causes bring about loss of the bodhisattva's vow of morality: relinquishment of the aspiration for complete enlightenment, and habitual, extensive indulgence in defeats." Even when lost in these ways, however, the vow can easily be regained.
4. Gorampa, *DSNSh,* fol. 25b: "The Drigungpas maintain, 'The phrase "as long as I live" [*(ji srid 'tsho ba)*, occurring in the vows imparted during the rites of *prātimokṣa* ordination], is applicable both to the duration of body and of mind. Mind is implied in the seven classes of *prātimokṣa* precept-holders' acceptance [of vows] for as long as they live. Nor is this a methodology pilfered from the [Mahāyānists'] conception of the will to enlightenment.'"
5. Gorampa, *DSKhP,* fol. 5: According to Shākya Chokden's question no. 6, the Drigungpas are identified as adherents of this view: "the Drigungpas who maintain that *prātimokṣa* vows exist even after death . . ." *(so thar sdom pa shi nas kyang // yod ces smra ba'i 'bri khung pas //).*
6. Tib. *smyung gnas.*
7. Gorampa, *DSNSh,* fol. 26b, identifies the holders of this doctrine as "certain Kadampas."
8. Gorampa, *DSNSh,* fol. 27a, identifies the opponents here simply as "some whose knowledge of doctrine is scanty."
9. Gorampa, *DSNSh,* fol. 27a, identifies this person as the Kadampa master Chayulwa (Geshe Chayulwa Chenpo Shönnu Ö, 1075–1138).
10. The eight classes of Individual Liberation vows *(so sor thar pa rigs brgyad)* are: full monk, full nun, probationary full nun, novice monk, novice nun, ordained layman, ordained laywoman, and someone with temporary fasting vows.
11. "Will" *(sems pa)* and "the willed" *(bsam pa).*
12. Gorampa, *DSNSh,* fol. 30a, states that propellent action corresponds principally to what is known in other categorizations as *vipākaphala,* "fully ripened result" *(rnam smin gyi 'bras bu),* while culminant action is the counterpart of *puruṣakāraphala,* "actively cultivated result" *(skyes bu byed pa); niṣyandaphala,* "result similar to its cause" (*rgyu mthun*); and *adhipatiphala,* "predominating result" *(bdag po'i 'bras bu).*
13. See Gorampa, *DSNSh,* fol. 31b. Following a summary of Sāṃkhya theory, Gorampa

here notes that echoes of that heterodox school's tenets may be found among the teachings of hierarchs of several Tibetan Buddhist orders. Included among these is the Kagyu master Lama Shang Yudrakpa Tsöndrü Trakpa (1123–1193; see also note 58 below and notes 8, 41, 71, and 81 in the "Vows of the Vajra Vehicle" chapter below), who founded the famed Tshäl and Tshäl Gungtang monasteries near Lhasa and who held the theory that a result is coexistent with its cause. In his *Phyag chen lam mchog mthar thug*, Lama Shang wrote, "As with the fruit of the jackfruit tree, cause and effect coexist at the same time" *(pa na se yi 'bras bu bzhin / rgyu dan 'bras bu dus mtshung yin).* Again, Lama Shang's explication of the *Vajradhvajapariṇāmanasūtra* (found in the *Buddhāvataṃsaka*) drew criticism from Sapan for seeming to follow the Sāṃkhya theory that the virtues of *pradhāna* and *prakṛti* are identical. "As much as exists" *(ji snyed yod pa)* of beings' virtue, wrote Lama Shang, signifies a self-existent virtue that has existed within beings from the beginning of time. "That [virtue]," he advised, "is also the Sugata's matrix." Similar "neo-Sāṃkhya" concepts are to be found, Gorampa states, in the "existent virtue" *(yod pa'i dge ba)* theory of the Drigung tradition, the "inherent virtue" *(gnas pa'i dge ba)* of the Götshang tradition, and the "natural virtue" *(rang bzhin gyi dge ba)* of the Taklung tradition.

14. *Ratnagotravibhāga Mahāyānottaratantraśāstra*, E. H. Johnston, ed. (1950), I 63a: *cittasya yāsau prakṛtiḥ prabhāsvarā na jātu sā dyaur iva yāti vikriyām.* See also Gorampa, *DSNSh*, fol. 32a–b. Defining *sugatagarbha* as "the elaborationless Realm of Reality of mind" *(bder gshegs snying po ni sems kyi chos dbyings spros pa dang bral ba),* Gorampa here cites a number of Mahāyānist scriptures in support of Sapan's argument that whatever is unchangeable is also impossible to dedicate:

> That luminosity which is the nature
> of mind is immutable like space;
> it does not become defiled by adventitious defilements
> such as desire and the like,
> which arise from misconception.
>
> —*Ratnagotravibhāga*

> The blessed matrix of the Tathāgata has no arising,
> no cessation, no transformation, no becoming.
> The blessed matrix of the Tathāgata transcends
> the realm characterized by construction.
> The blessed matrix of the Tathāgata is eternal,
> firm and independent.
>
> —*Śrīmālādevīsiṃhanādasūtra*

> Thus that which is the reality of all things
> is not past nor future nor present.
> Whatever is neither past, future, nor present
> is utterly free from threefold time,
> cannot be transferred nor objectified
> nor conceptualized nor cognized.
>
> —*Aṣṭasāhasrikāprajñāpāramitā*

Reality is changeless.
As it was before, so it is afterward.
—*Ratnagotravibhāga*

15. Nāgārjuna, *Madhyamakaśāstra,* Shastri, ed. (1983), XXII 16: *tathāgato yatsvabhāvas tatsvabhāvam idaṃ jagat / tathāgato niḥsvabhāvo niḥsvabhāvam idaṃ jagat.*
16. This is presumably quoted from one of the two "Nyamjor" *("Saṃpuṭa")* tantras, P nos. 8 and 9.
17. The Sanskrit version of the verse is omitted from Michael Hahn's edition (1982) of Nāgārjuna's *Ratnāvalī.* On "significative of liberation" *(bkrol ba'i don dang ldan),* see also Gorampa, *DSNSh,* fol. 33a.
18. Nāgārjuna, *Ratnāvalī,* Hahn, ed. (1982), I 45: *jñānān nāstyastitāśānteḥ pāpapuṇyavyatikramaḥ / durgateḥ sugateś cāsmāt sa mokṣaḥ sadbhir ucyate.* Gorampa, *DSNSh,* fol. 33a, reads: *thar pa dam pa thob par bzhed,* not *sadbhir.*
19. See Gorampa, *DSNSh,* fol. 33a. Gorampa here identifies Gyamarwa of Tölung as one who maintained this theory *(stod lung rgya dmar ni / stong nyid snying rje'i snying po bder gshegs snying po yin cing / de nyid bsngo rgyu'i dge rtsa yin no zhes 'dod do).*
20. Dharmakīrti, *Pramāṇavārttika,* Shastri, ed. (1968), I 36a: *sādhanaṃ karuṇābhyāsāt sā.*
21. This is *kārikā* 21 in Bendall and Rouse, trans., *Śikṣa-Samuccaya: A Compendium of Buddhist Doctrine Compiled by Śāntideva,* p. xlv.
22. See Gorampa, *DSNSh,* fol. 33a. Gorampa here identifies the "Abhidharma texts" as the *Abhidharmasamuccaya,* in which a Sautrāntika classification is set forth: "What is natural virtue? Faith and the eleven mental factors. . . ." "What is absolute virtue? Ultimate reality. . . ." "What is absolute non-virtue? The whole of cyclic existence." "What are absolute neutrals? Space and nonanalytical cessation."
23. Gorampa, *DSNSh,* fol. 33b, again identifies the source as the *Abhidharmasamuccaya.*
24. Gorampa, *DSNSh,* fol. 33b, identifies the holders of this view as "certain Kadampas." As an illustration of the dangers of unskilled compassion, Gorampa recounts a tale from the *'Dzangs-blun* compilation (P 1008) in which a certain keeper of monastic stores benefited friends and relatives with gifts of jewels that had been intended as donations in support of the monks' rainy season retreat. In consequence of his misguided altruism, the chamberlain was reborn as a tree-like creature in hell, gnawed by worms that, in the preceding life, had been the very people he had sought to help.
25. Nāgārjuna, *Madhyamakaśāstra* XXV 5: *bhāvaś ca yadi nirvāṇam nirvāṇaṃ saṃskṛtaṃ bhavet / nāsaṃskṛto hi vidyate bhāvaḥ kvacana kaścana //.*
26. Nāgārjuna, *Madhyamakaśāstra* XV 7: *kātyāyanāvavāde cāstīti nāstīti cobhayam / pratiṣiddham bhagavatā bhāvābhāvavibhāvinā //.*
27. Nāgārjuna, *Madhyamakaśāstra* XV 10: *astīti śāsvatagrāho nāstīty ucchedadarśanaṃ / tasmād astitvanāstitve nāśrīyeta vicakṣaṇaḥ //.*
28. Gorampa, *DSNSh,* fol. 35a, here quotes a verse from the *Vajradhvajapariṇāmanā* (P 761, no. 30?): *phyogs bcu'i 'jig rten khams na yod pa yi // dge ba de dag yang dag bsgrub pas na // 'gro ba kun la phan dang bde sems kyis // ye shes mkhas pa de dag yongs su bsngo //.*
29. Nāgārjuna, *Madhyamakaśāstra* XV 1–2: *na saṃbhavaḥ svabhāvasya yuktaḥ pratyayahetubhiḥ / hetupratyayasaṃbhūtaḥ svabhāvaḥ kṛtako bhavet // svabhāvaḥ kṛtako nāma bhaviṣyati punaḥ katham / akṛtrimaḥ svabhāvo hi nirapekṣaḥ paratra ca //.*
30. Maitreyanātha, *Abhisamayālaṃkāraprajñāpāramitā upadeśaśāstra,* Th. Stcherbatsky

and E. Obermiller, eds. (1970), II 21: *viśeṣapariṇāmas tu tasya kāritram uttamam / nopalambhākṛti tiś cāsāv aviparyāsalakṣaṇaḥ*. In *DSNSh*, fol. 36a, Gorampa clarifies: "A dedication that surpasses [those of] the Disciples and the self-enlightened is said to be one that possesses three qualities: objectlessness, unerroneousness, and the achievement of one's own and others' good."

31. This example is taken from a famous maxim in Sanskrit literature, the maxim of the stick and the cakes [taken by mice] *(daṇḍāpūpikānyāya)*. See G. A. Jacob (1907), p. 29. The point is that if something is true of a less obvious case (here, that the stick stolen by the mice has been eaten), then of course the same will hold for the more obvious and expected case (here, that the cakes will have been eaten).
32. Gorampa, *DSNSh*, fol. 42b, does not identify a specific doctrinal opponent here.
33. Gorampa, *DSNSh*, fol. 42, quotes from an unidentified sūtra one such allusion to an "unsullied mental continuum": *bder gshegs snying po 'gro kun yongs la khyab // dri ma med pa'i yid la rnam par brten //*. This undefiled consciousness, he states, is one and the same as the luminous aspect of the *ālayavijñāna*, which, as a neutral, cannot be construed to be dedicatable virtue. If it were to be classified as a form of consciousness distinct from the accepted eight categories, Gorampa concludes, a contradiction of the Buddha's pronouncement in the *Laṅkāvatārasūtra* would ensue: *chos lnga dang ni rang bzhin gsum // rnam par shes pa brgyad nyid dang // bdag med gnyis kyi nang du ni // theg chen mtha' dag 'dus par zad.* See also Pökhangpa, p. 64.
34. Gorampa, *DSNSh*, fol. 42b, does not identify the proponent here.
35. Nāgārjuna, *Madhyamakaśāstra* XXIV 14: *sarvaṃ ca yujyate tasya śūnyatā yasya yujyate / sarvaṃ na yujyate tasya śūnyaṃ yasya na yujyate.* Gorampa's interpretation of the sense of this verse runs: Liberation from bondage is not possible if mind be established to be really existent, yet liberation is indeed a possibility just because mind is empty of real existence.
36. *Ratnagotravibhāga Mahāyānottaratantraśāstra*, E. H. Johnson, ed. (1950), I 40: *buddhadhātu sacen na syān nirvid duḥkhe 'pi no bhavet / necchā na prārthanā nāpi praṇidhir nirvṛtau bhavet.* Gorampa, *DSNSh*, fol. 43a, comments: "The wish to eliminate suffering upon becoming spiritually affiliated and developing an attitude of striving toward liberation are both proofs of the presence within beings of the Sugata-matrix, i.e., of an elaborationless nature of mind. Inasmuch as an elaborationless nature of mind is present there, a mentality that seeks to fathom elaborationlessness and that feels sadness about elaboration also obtains." Thus, as Pökhangpa, p. 68, adds, "mind reaches its own domain of natural purity, free from adventitious impurities."
37. Gorampa, *DSNSh*, fols. 43b–46a: Gorampa lists the *Tathāgatagarbhasūtra*, the *dPal phreng gi mdo* (P 760, no. 48, *Āryaśrīmāladevīsiṃhanādasūtra*), the *Sor mo'i phreng ba la phan pa'i mdo* (P 879, *'Phags pa sor mo'i phreng ba la phan pa; Āyāṅgulimālīyanāmamahāyānasūtra*), the *Myang 'das chen po* (P 787 or 788, *'Phags pa yongs su mya ngan las 'das pa chen po'i mdo; Āryamahāparinirvāṇanāmamahāyānasūtra*), and certain other sūtras, as well as the *Ratnagotravibhāga*, as containing statements that the essence of fully adorned buddhahood exists within beings "like a bejeweled gold image of the Buddha inside a rag." See also Gorampa, *DSKhP*, fols. 22a–24a (re Shākya Chokden's question no. 36).
38. Gorampa, *DSNSh*, fol. 46a, attributes this to some followers of the Western Vinaya transmission (Dulwa Tölukpa) and to some Newar followers of the Vinaya: *'dul ba stod lugs pa dang / bal po'i 'dul 'dzin kha cig bsngo ba byed pa'i tshe ril ba spyi blugs kyis chu bsgreng ba'i lag len byed do / zhes grags pa. . . .* See also Sapan's *Reply to the Questions*

of the Translator from Chak in this volume and Gorampa, *DSKhP,* fols. 24b–25a (re Shākya Chokden's question no. 37).

39. Tib. *gnas* (Skt. *sthāna*), "possible, proper"; *mi gnas* (Skt. *asthāna*), "impossible, improper." See Edgerton (1953), p. 85.
40. Nāgārjuna, *Ratnāvalī,* Hahn, ed., vol. 1, I 20: *lobho dveṣaś ca mohaś ca tajjaṃ karmeti cāśubham / alobhāmohādveṣaś ca tajjaṃ karma ca tac chubham //.* See also Gorampa, *DSNSh,* fols. 46b–47b, and *DSKhP,* fols. 25a–28b (re Shākya Chokden's questions nos. 38 and 39).
41. A "defeating infraction" is one that entails immediate, automatic explusion from the monastic order. The four defeating infractions are (1) killing a human (2) stealing something of more than just paltry worth (3) lying by falsely claiming high spiritual attainments, and (4) having sexual intercourse.
42. Gorampa, *DSNSh,* fol. 47b ff: The distinction between interpretable (or provisional) and definitive meanings is at issue here in Sapan's critique of certain Tibetan teachers who held that every utterance of the Buddha has only definitive significance. His target in this instance is the famous "single import" *(dGongs gcig)* doctrine espoused by the Drigung school. The disciples of Jikten Gönpo (1143–1217) reject the usual twofold categorization of the Buddha's statements as being either interpretable (*neyārtha*) or definitive (*nītārtha*). (Cf. *dGongs gcig tu rdo rje'i gsung* [described later in this note], no. 157: *bka' thams cad drang ba'i don dang nges pa'i don la sogs par bstan pas 'ga' zhig de bzhin gshegs pas thabs kyis brdzun par gsungs par 'dod pa yin mod kyi / 'dir ni mtha' drug tu gsungs pa thams cad kyang nges don 'ba' zhig tu bzhed do.*) Their acceptance of the *Vinaya* as a sūtra of definitive import leads them to conclude that even the Buddha is bound to experience the ripening effects of unvirtuous acts.

    Gorampa (*DSNSh,* fol. 47b) quotes from the *dGongs gcig tu rdo rje'i gsung (The Vajra Teaching as a Single Intention),* a remarkable treatise set down in writing in 1226 by Ön Sherab Jungne, in which 150 special tenets of Drigung Jikten Gönpo are set forth (cf. Roerich, trans., *BA, pp.* 596, 606–607; see also *dGongs gcig and bsTan snying in Texts of the 'Bri-gung-pa Tradition* in the Bibliography):

    > When Śākyamuni's foot was wounded by [a splinter of] a boulder thrown by Devadatta, he exclaimed, "Not in the sky nor in the ocean's depths, nor in mountains nor in caves, nor in any place where one may dwell is there a spot where [the effects of] action do not reach." . . . Similarly, he stated in the *Vinaya* scripture that the [effects of] misdeeds done in previous lifetimes ripen even to the Teacher. Since all these statements of his are definitive in import, the effects of light and dark deeds penetrate even to Buddhahood.

    Sapan observes that this theory of the inevitable effectiveness of wholesome and unwholesome actions *(dkar nag zang thal)* illustrates the need for a distinction between provisional and definitive teachings. He cites the *Upāyakauśalyasūtra* (P 927, *Discourse on Skill in Means*) to elicit the definitive sense of stories in the Vinaya texts that would otherwise seem to suggest that Śākyamuni was liable to experience difficulties even after his attainment of full enlightenment. According to this text, Śākyamuni's six years of austerity are not to be interpreted negatively, as an instance of the maturation of misdeeds, but as a demonstration of his skill-in-means in illustrating the need for diligent efforts in the quest for liberation. Similarly, the episode in which his foot was wounded was staged by the Buddha to cool the anger in the hearts of twenty citizens

of Vaiśālī who were on the verge of slaughtering twenty others. His meal of horse feed had the purpose of showing his disciples how arhatship was to be won through the conquest of attachment to sense pleasures.

If these stories of the Buddha's vulnerability were to be accepted as literally true, says Sapan, it would follow that his attainment of full enlightenment through the extraordinary cultivation of merit *(puṇya)* and gnosis *(jñāna)* was pointless, inasmuch as he would have attained nothing more than the limited liberation of an arhat still in the embodied state. In that case, the Mahāyānist concept of three bodies of buddhahood *(trikāya)* would be false, for if the emanative form *(nirmāṇakāya)* of the Buddha were imperfect, so would its source—the *sambhogakāya*—be imperfect. Scriptures that describe the "indestructible" *(rgyun mi 'jig pa)* nature of the Buddha's body of beatitude would thus be in error.

43. The two preparatory accumulations are the equipment of (1) merit *(puṇya)* and (2) gnosis *(jñāna)*. The three Buddha-bodies are the *dharmakāya, sambhogakāya,* and *nirmāṇakāya.*
44. *Stug po bkod pa* (Skt. *ghanavyūha*): "Heaven of Dense Array."
45. The Drigung masters' reluctance to draw a distinction between interpretable and definitive statements of the Buddha also has ramifications in the field of practical monastic training. Their doctrine of "absolute prohibition and absolute permission" *(ye bkag ye gnang)* is summarized in *dGongs gcig tu rdo rje'i gsung,* nos. 163–164: "While others accept that a rule of prohibition may become permissible without fault, in the light of circumstances, here [in our system] it is held to be impossible for [the violation of] prohibitions to be faultless. Therefore, we hold that all prohibitions in general are absolute prohibitions and all permissions are absolute permissions." See also *DSNSh,* fol. 54a ff., for Gorampa's discussion, and note 42 above.
46. See Roerich, trans., *BA,* pp. 26 and 30–31, for one account and interpretation of King Kṛkin's dream. Similar versions are to be found in Lessing and Wayman, trans. (1968), pp. 66–69, and in Gorampa, *DSNSh,* fols. 55b–57a.
47. This "rite of the four acts of petition and proposal" is the *jñāpticaturthakarma* (Tib. *gsol ba dang bzhi'i cho ga*), a rite prescribed for the ordination of monks and certain other votaries, in which the request for ordination is voiced once and the formula of proposal is recited thrice. Adherents of the "majoritarian school" (Phalchen Depa, Mahāsāṅghika) do not accept the validity of this mode of ordination.
48. Gorampa identifies this as the position of some Drigungpas. In the *dGongs gcig turdo rje'i gsung* (see also note 42 above), no. 164, there is the statement: "While [others] accept that *[prātimokṣa]* rules are applicable only to monks and novices, here [in our system] we hold that all rules are commonly applicable to all six kinds of being." Gorampa, *DSNSh,* fols. 57b–58a, comments: *'bri khung pa kha cig dgongs gcig tu rdo rje'i gsung / bcas pa dang rang bzhin gyi kha na ma tho ba gcig pa yin zhes bya ba 'di bzhugs pas de gnyis gcig pa yin no // 'o na dud 'gro la bcas pa mdzad pa med pas bcas 'gal gyi nyes pa mi 'byung ngam snyam na / dud 'gro la yang bcas pa yod de / yang rdo rje'i gsung / khams gsum chos kyi rgyal pos 'gro ba spyi la bcas bya ba bzhugs / de la sangs rgyas bcom ldan 'das dang po thugs bskyed / bar du tshogs bsags / tha mar chos 'khor bskor ba de yang / rjes 'brang gi sras kho na'i don du ma yin 'gro ba thams cad kyi don du yin pa dang gcig / de la gang zag re re lung ston pa'i tshe zhal nas 'od zer kha dog sna tshogs bkye ste / 'og min gyi bar snang bar byas nas / brtsam par bya zhing dbyung bar bya / zhes sogs tshigs bcad gnyis po sems can gyi ris thams cad du 'byung ba'i gnad dang gnyis / 'khor lo dang po 'dul ba yin la / de bsdus pa'i*

snying po ni sdig pa ci yang mi bya ste / zhes sogs gsungs [58a] *pa'i gnad 'di dang gsum gyis bcas pa thams cad spyi la dgag sgrub kyi tshul dang bcas pa bshad pa yin zhes zer ro //.*

49. According to the *Cullavagga,* a number of Vajjian monks under the leadership of Devadatta sought, during the Buddha's lifetime, to have several austere practices (including vegetarianism) added to the monastic code. Gorampa, *DSNSh,* fols. 60b–61a, cites from the *rTogs brjod brgya pa's* list of the rejected rules.

50. This position is attributed to the Drigungpa; see Gorampa, *DSNSh,* fol. 61a–b. Gorampa quotes here from the *dGongs cig rdo rje'i gsung* (on which see note 42 above): *'gro drug gis bsrungs kyang phan yon 'byung bya ba 'di bzhugs de yang bcas pa 'gro ba spyi la bcas pa dang gcig / rgyu 'bras rten 'brel gyi gshis la mi bslu ba dang gnyis / 'gro drug gis bcas pa las 'das kyang nyes pa 'byung ba dang rgyu mtshan gsum gyis 'gro drug gis bsrung kyang phan yon 'byung / dper na . . . / de lta min par spyir rjes 'brang gi sras dang bye brag tu dge slong kho na la bcas na bcom ldan 'das phya dang dbang phyug ltar bde sdug gi byed pa por 'gyur te / ma bcas na sdig pa med pa yin pa la bcas nas de bsgrub ma nus na sdig pa lhag pa gcig 'byung ba'i phyir dang / nye phung du yang 'gyur te / tshur nye ba'i dge slong rnams la rang bzhin rgyab khal gyi steng du bcas pa'i gong rdzas bkal bas mdzo rgan sked pa chag nas shi ba dan 'dra bar rang bzhin gyi sdig pa'i steng du bcas 'gal gyi nyes pa 'byung bas ngan song gsum du ltung ba'i phyir ro zhes zer ro //.*

51. These two classes of infractions are *prakṛtisāvadya* (*rang bzhin gyi kha na ma tho ba,* natural misdeeds) and *pratikṣepaṇasāvadya* (*bcas pa'i kha na ma tho ba,* prohibited misdeeds). Sapan is here concerned with a refutation of the misconceptions that (1) the violation of a rule of prohibition involves natural nonvirtue, and (2) natural virtue inheres in ascetic restraints *(brtul zhugs).*

52. Gorampa, *DSNSh,* fols. 62b–63a, comments: *kha na ma tho ba gnyis yod pa des na 'dod pas dben pa bcas ltung spong ba dang / sdig to mi dge ba'i chos kyis dben pa rang bzhin gyis sdig pa spong ba rnam pa gnyis gsungs pa'i thub pa'i dgongs pa ji lta ba bzhin du zungs te.*

53. Pökhangpa, p. 121, explains: "The *Mañjuśrīvikrīḍitasūtra* [P 764] relates that Mañjuśrī once appeared to an attractive and popular young courtesan in a form much more beautiful than her own, thus subduing her mind. She requested him to confer [the vows of] renunciation upon her. He refused to grant her physical renunciation but bestowed upon her mental renunciation consisting of great compassion toward others, nonperception of the faults of others, absence of envy for their gains, and the like." See also Gorampa, *DSNSh,* fol. 63a.

54. Pökhangpa, p. 121, states: *lus kyi rab 'byung la gshis kyi dge ba rgya chen po yod na ci'i phyir mi mdzad //.*

55. See also the citation from the *dGongs gcig tu rdo rje'i gsung* presented in note 48 above and Gorampa's discussion in *DSNSh,* fols. 64b–65a.

56. Gorampa, *DSNSh,* fol. 65a. *Nub tshangs* is explained here by Gorampa as "an infraction incurred by sleeping three nights consecutively in a place identifiable in six ways as the same residence as that of one who is not a fully ordained monk."

57. Gorampa, *DSNSh,* fols. 65b–66a, explains that certain monastics of the Kadampa school reportedly recited a version of the *Prātimokṣasūtra* that had been lengthened by the addition of extraneous verses.

58. Gorampa, *DSNSh,* fol. 66a, identifies the proponents of this position as "Shang Tshälpa and certain [other] adherents of Kagyu Great Seal traditions." (See note 13 above.)

Vows of the Bodhisattva

Two traditions of awakening the will to enlightenment exist:
one of Disciples and another of the Great Vehicle.[1]
Disciples acknowledge the three resolves
of Arhat, Solitary Buddha, and Buddha. (1)

But because of the decline of the Disciple tradition,
these rites are seldom practiced.
Within the Great Vehicle, the Madhyamaka and Mind-Only adherents
each have a rite for cultivating the will
to attain Buddhahood. (2)

However, as the two differ
in philosophical theory, their rites also vary,
as do their lapses, modes of redress, and disciplines.[2] (3)

[Eligibility for the rite]

While the performance in Tibet of the Mind-Only rite is common,
it is wrong to perform it for just anyone. (4)

Imitating what certain persons had dreamed,
some confer the resolve on all who ask.[3] (5)

Even assuming that those dreams
had not been inspired by a demon,
this is not the Buddhist Doctrine,
as is evident from the rite itself
and because this was rejected by Dīpaṃkara [Atīśa]
and in the *Bodhisattvabhūmi*. (6)

"Even if they are evil and ignorant," some claim,
"all who have assembled there possess,
ipso facto, vows of Individual Liberation
and are knowledgeable in
the bodhisattva's canon."[4] (7)

Let the thoughtful examine words like these,
for they are held for true.
If such a statement is true, what could there be that is
more untrue? (8)

Therefore, learned upholders of the Doctrine,
discontinue this tradition! (9)

Both sūtras and treatises affirm that if any being
should obtain this Madhyamaka will to enlightenment,
it will become the cause of his Buddhahood:
consult the *Gaṇḍavyūha*, the *Bhadrakalpika*,
the *Ākāśagarbha*, (10)

the *Ratnakūṭa*, the *Rājāvavādaka*,
and other sūtras.
This is also taught in the treatises
of the Exalted Nāgārjuna, of the Victor's son Śāntideva, and others. (11)

Just as a seed of rice will not sprout in a cold land,
so the Mind-Only resolve will not arise in an evil person. (12)

And, just as a barley grain will grow
in cold and warm regions alike,
so the Madhyamaka resolve will arise
in all beings, whether or not they are evil. (13)

What is wrong in interpreting those citations from sūtras
as sanctions for the Mind-Only resolve as well? That is a mistake. (14)

The Victor, intending benefit, instituted a resolve
for bodhisattvas, in which a vow is accepted
to refrain from taking life for a single day.
That is not a vow of Individual Liberation. (15)

The suitability of such practices pertains only to
the Madhyamaka tradition, but not to the Mind-Only.[5] (16)

Therefore, if one wishes to engender the will
to enlightenment in accord with Mind-Only tradition,
begin by accepting vows of Individual Liberation. (17)

Study the bodhisattva's canon, and then,
if one has faith and can practice, subsequently
obtain the vows of the will to enlightenment. (18)

If, however, one's aim is to implant
the seed of Buddhahood within all beings,
do the rite according to unerring Madhyamaka texts. (19)

[The ultimate will is not ritually acquired]

The so-called ultimate will to enlightenment
does not arise through ritual but by
the power of meditative cultivation. (20)

If that will arose through ritual,
it would be an engendering of the will which has
arisen through a verbal sign,
yet it is known to be the one
"attained through ultimate reality." (21)

The Buddha did not teach for it any ritual
with preliminary, main, and concluding sections,
nor do any of the learned perform such a rite.
Even if they did perform it, it would not become a rite.
Therefore all practices of this sort are mere semblances of
the Buddha's Doctrine.[6] (22)

A farmer, for instance, can provide the seeds,
the water, the fertilizer, and the like,
but the sprouts, stems, and ears of grain
issue from the field, not from the human. (23)

So, too, can the conventional will to enlightenment
be generated by a rite, but the ultimate
will to enlightenment, pure vows, vows of meditative concentration,[7]
and the like arise naturally, not ritually. (24)

These points, along with arguments proving their correctness,
are found in any sūtra or treatise. (25)

Even if, perchance, it may have been stated,
"I shall produce the ultimate will to enlightenment,"
this is a formal resolve only, not a ritual. (26)

Take, for instance, statements such as "I shall bestow gifts,"
"I shall observe the highest morality,"
and "I shall attain the qualities of Buddhahood":
these are all simply statements of resolution,
not rituals. (27)

If they were, there would be the fallacy of overextension,
and there would be infinite regress regarding rituals. (28)

Ah, these ignorant worldlings who reject
everything that the Victor has taught
and insistently inject what he did not teach!
The outcome of this sort [of folly]
ought to be looked at closely. (29)

[Preservation of the will to enlightenment]

Although the Madhyamaka and Mind-Only traditions
have separate systems, they are said to agree
in accepting these four alternatives
in the categorization of lapses: (30)

lapse, nonlapse, ostensible lapse,
and ostensible nonlapse.
To give with pure intent and similar deeds
are totally without lapse. (31)

But malevolently
to take life and the like are utter infractions.
To kill with a virtuous motive
is said to be an ostensible infraction,
while to injure another through nonlying speech
is an ostensible nonlapse. (32)

In short, no virtue or nonvirtue whatsoever obtains
apart from the mind's projection. (33)

Thus Āryadeva says in the *Catuḥśataka,*
"Through a bodhisattva's intent,
his every virtue or nonvirtue
becomes converted into virtue alone
because mind is paramount."[8] (34)

Similar schemata of virtue and nonvirtue
are found in other sūtras and tantras. (35)

[The exchange of self for others is indispensable]

Training in the will to enlightenment
is said to consist of the two cultivations
of self and others as equal
and the exchange of self for others.
Nevertheless, some say, "The resolve
to enlightenment entailing the exchange of self for others
should not be cultivated." (36)

The reason for this, they claim, is that if one takes upon oneself
the pain of others after having given away
one's own happiness, one will suffer constantly,
for prayers are infallibly fulfilled; (37)

to meditate a resolve of this kind, therefore,
is unskillful and a gravely mistaken precept, they say.[9] (38)

The matter ought to be reflected on as follows:
Consider whether the wish to exchange oneself
for others is virtuous or evil.
If it is virtuous, this is incompatible
with its being a source of pain, (39)

or, if evil, that exchange would have to be an action
prompted by the three mental poisons.
But as it does not come from these three,
how could it possibly give rise to affliction? (40)

Within the mental training of bodhisattvas,
some prayers are not inevitably fulfilled;
if they were, *Maitrakanya's brain would ache fiercely
forever.[10] (41)

And the Buddhas of the three times
would be constantly in pain, since they, too, have cultivated
this exchange of self for others.
And it would be impossible for
all those beings whose pains had been exchanged
to experience suffering. (42)

Therefore I am not sure that this sort of counsel
is not demonic in origin—remember
the Victor's warning that "there are demons
who deceive one about techniques of practice."[11] (43)

The exchange of self for others is said to be
the heart of the Buddha's Doctrine.
Exalted Nāgārjuna has stated it well
in the *Ratnāvalī* and elsewhere: (44)

"'Let their misdeeds ripen to me and all my virtues
ripen to them and, even though I might attain
supreme enlightenment, may I remain as long
as any being anywhere remains unliberated.' (45)

If the merit of speaking these words had form,
it could not be contained even by world-systems
equaling the Ganges' sands in number. (46)

This was indeed spoken by the Blessed One,
and the reason is this."[12] (47)

Similarly, the *Bodhicaryāvatāra* teaches:
"If one does not fully exchange
one's own happiness for others' pain,
one will attain neither Buddhahood
nor happiness in Cyclic Existence."[13]
Take these words rightly to heart! (48)

Other sūtras and treatises, too,
declare this to be the heart of the teaching. (49)

Therefore understand that the exchange of self for others
is taught to bring perfect enlightenment quickly
and, meanwhile, every worldly good fortune. (50)

But if one errs in the essentials of this resolve to enlightenment,
Buddhahood will not be attained
through other teachings. (51)

Disciples, too, meditate on emptiness
and attain the result of cessation;
they, too, perform dedications of merit
in accord with the *Prātimokṣasūtra*. (52)

In Vinaya scriptures and elsewhere,
they, too, are said to attain the realizations
of emptiness, of birthlessness, of the similitude to space
and to the palm of one's hand,
of the sameness of all phenomena, and so forth. (53)

They, too, express many prayers of dedication
such as: "Gladly do I give up this chariot
to the brahmin who wishes it; by this
may I, having given up all worldly goods,
attain complete enlightenment."[14] (54)

They are not able, however, to win
full enlightenment thereby because
certain particulars of skillful means
are not voiced. (55)

Therefore the discriminative understanding endowed with
skillful means is the chief cause of Buddhahood. (56)

[Wrong observance]

Cases like that exist where, being ignorant of the Buddha's intent,
some people are amazed by counterfeit doctrines,
but where the wise are repelled. (57)

To make gifts of cattle to slaughterhouses,
or of weapons, poisons, alcohol, or others' goods,
or of the belongings of the good to the base
is forbidden in sūtras, and thus these constitute
impure generosity. (58)

To misconstrue the vows
of Disciples as being those of the Great Vehicle,
and vice versa, is impure monastic discipline. (59)

To harbor conceit
about one's own moral behavior, and contempt
for that of others, is impure moral discipline. (60)

To be forbearing toward—when anger
could prevent—one who inflicts harm
upon the Three Jewels and one's teachers,
or toward one who destroys the Doctrine,
is impure patience. (61)

To delight in false teachings
and to exert oneself in erroneous learning,
reflection, and meditation is impure diligence. (62)

To cultivate emptiness in meditation unskillfully;
to cultivate a path of means and the like
in which essentials are mistaken;
only partially to eliminate conceptualizations;
to practice techniques that merely produce
a trifling absorption— (63)

none of these
gives rise to Gnosis, even if one practices
with intense faith, and so they are impure meditation. (64)

To become skilled in kinds of teaching, composing, and debating
that do not agree with the Buddha's teachings,
even if one becomes well versed in every activity,
is impure discriminative understanding. (65)

Faith in an inferior master,
devotion to inferior doctrines, and delight
in inferior meditations is impure faith. (66)

To give sick people the food they crave,
to fail to put a stop to misconduct,
to reveal the Mantra system to those who have not been initiated,
to explain the Doctrine to the unworthy,
and so on is impure compassion. (67)

All these are impurely compassionate
even if one does them out of compassion,
for in spite of seeming to help at the moment,
they cause greater harm later on. (68)

To show kindness toward evil persons,
not to discipline one's children and students,
not to generate in meditation the protective circle,
to impede evocation of the wrathful ones,
and so forth is impure love, since all these contradict
every tantra. (69)

Where warmth, bliss, a semblance
of nonconceptualization, a trifling expulsion
of demons and disease and the like arise,
which were not expounded in any sūtra or tantra
and which cannot be proved sound by reasoning, (70)

they constitute an impure path of means
no matter how much the ignorant delight in them,
because the Indian non-Buddhists also have these. (71)

To fail to eradicate the theory of a substantial self,
to aspire to life in both the world and liberation,
to view virtue as a wonder (72)

because one does not understand all phenomena as elaborationless—
these are impure prayers
even if one dedicates the merit to Buddhahood (73)

You should know that, however virtuous
these and countless other practices may seem,
they are not correct
because in them the essentials
of the Buddha's words have gone wrong. (74)

[True observance]

In sum, one should understand that if one practices with pure intent
learning, reflection, and meditation that are
in harmony with the Buddha's Word,
this is the Buddha's Doctrine. (75)

NOTES

1. *Divyāvadāna,* p. 209, line 15, cited in Dayal (1932), p. 10: "Some produced the thought of [attaining] the enlightenment of a Śrāvaka [Arhat], some the thought of [attaining] the enlightenment of a Pratyekabuddha, some the thought of [attaining] the enlightenment of a Buddha." See also ibid., p. 11, for Dayal's quotations from the *Saddharmapuṇḍarīka,* p. 17, line 13 ff. and p. 326, line 5 ff., respectively:

   > To the Śrāvakas, he [Śākyamuni] preached the doctrine which is associated with the Four Noble Truths and leads to the [formula] of Dependent Origination. It aims at transcending birth, old age, disease, death, sorrow, lamentation, pain, distress of mind and weariness; and it ends in nirvāṇa.
   >
   > To the great Beings, the bodhisattvas, he preached the doctrine which is associated with the Six Perfections and which ends in the Knowledge of the Omniscient One after the attainment of the supreme and perfect bodhi.

   While accepting that liberation from cyclic existence may be achieved through attainment of any of the three kinds of enlightenment, Mahāyānists assert that the ideal of the bodhisattva is qualitatively superior to the other two. Arhats and pratyekabuddhas are reproached for the essential selfishness of their decision to seek personal liberation rather than strive for universal salvation. The *Mahāyānasūtrālaṃkāra* (XIX 59–60) lists this as the first of seven reasons for the superiority of the bodhisattva's path: *alambanamahatvaṃ ca pratipatter dvayos tathā / jñānasya vīryārambhasya upāye kauśalasya*

ca // udāgamamahattvaṃ ca mahattvaṃ buddhakarmaṇaḥ / etan mahattvayogād dhi mahāyānaṃ nirucyate // ("greatness of object, accomplishment of a twofold [purpose], [greatness] of insight, of exercise of diligence, of skillful means, greatness of achievement, and greatness of a Buddha's works").

That divergence in goals is also reflected in the Disciple's and bodhisattva's respective approaches to the Discipline. Morality is valued in both systems as the foundation of salvific insight, but where the Disciple's training in ethics tends to emphasize restraint from nonvirtue *(nivṛttiśīla),* the bodhisattva is compelled by his vow to save other beings to practice also a morality of engagement *(pravṛttiśīla)* on their behalf. For him, observance of the rules of individual liberation *(saṃvaraśīla)* must be attended by the more dynamic moralities of cultivating virtuous principles *(kuśaladharmasaṃgraha)* for others' sake and of exerting himself to promote their welfare *(sattvārthakriyā). Saṃvaraśīla* is fulfilled through observance of the bodhisattva *prātimokṣa; kuśaladharmasaṃgraha* consists of training in the Six Perfections (generosity, morality, forbearance, diligence, meditation, and insight) in order to perfect his own spiritual qualities; and *sattvārthakriyā* is realized through the practice of the four modes of attracting others to the path of liberation (*catussaṃgrahadharma,* i.e., generosity, meaningful communication, skillful persuasion, and common purpose). The bodhisattva has, in fact, a twofold objective: full enlightenment *(sambodhi)* and the welfare of beings *(sattvārtha).* Buddhahood is not sought as an end in itself but rather as a means to achieving the good of others. Hence the essence of the bodhisattva's vow is said to consist of the single resolve, "May I become a buddha for the benefit of all beings!" Or, as Sapan elaborates in his *Madhyamaka Rite for Producing the Will to Enlightenment* (*dBu ma lugs, SKB* 5:265.4):

> The bodhisattva's resolve is the wish to attain full enlightenment for the sake of others. Three factors are involved here: the *object*—others' benefit—sought by *means* of directing oneself toward Buddhahood with the *intent* of attaining that goal. . . . The development of this kind of mental orientation where it had not previously existed is called "awakening of the will to enlightenment."

2. See Sapan, *The Madhyamaka Rite for Producing the Will to Enlightenment* (*dBu ma lugs, SKB* 5:265.1.1 ff. [*da* 222a ff.]), where he explains that there are two versions of the rite of "awakening the will to enlightenment" belonging to the two major Mahāyānist traditions, which are known as the Mind-Only and Madhyamaka schools. The Mind-Only school's version is based on the instructions of Maitreya in accordance with certain canons of the bodhisattvas. It was transmitted through Asaṅga on down to Candragomin, after whom it was adopted by Atīśa and others. Today it survives as part of the Kadampa scholars' tradition and is also practiced by certain others. The Madhyamaka rite is in the tradition of the *Gaṇḍavyūhasūtra,* the *Ākāśagarbhasūtra,* and other scriptures, and is based on the words of Mañjuśrī. Beginning with Nāgārjuna and others, it was transmitted through Śāntideva and perpetuated by Jetāri and Puṇyaśrī. It is now the tradition of the masters of Sakya and of others.

The two schools do not agree on the qualifications of the candidate for the vow. The Mind-Only tradition follows Asaṅga in stipulating that "one who is always endowed with one of the seven kinds of *prātimokṣa* ordination has a share in the good fortune of the bodhisattva's vow, but others do not." It is claimed here that one must belong to one of the seven categories of *prātimokṣa* precept-holders in order to be eligible to receive the vows of a bodhisattva.

The Madhyamaka school, however, maintains that the vow can be generated by gods, anti-gods, and any other of the six kinds of beings, including all those—from kings to butchers—who cannot uphold the *prātimokṣa* ordination. For instance, the *Bhadrakalpikasūtra* relates,

> When the benevolent Victor was a village chieftain,
> He accepted from the Tathāgata Ratnaśrī
> a vow to abstain from killing for a single day
> and awakened, for the first time, the resolve.

Again, the two schools' rites for accepting the vow are different. In practice, the master Asaṅga maintained that the rite is to be performed for a person who has had one of the seven kinds of *prātimokṣa* ordination and is enthusiastic about obtaining the vow. After merely performing prostrations and making offerings, one acquires the vow. Since the Mind-Only system's vow is slightly restrictive and its code of conduct is also rather strict, its rite consists of the recitation of precepts and the posing of questions about possible hindrances to the vow, very much as when Disciples' vows are being imparted.

The Madhyamaka view is loftier, and its code of conduct more liberal. Hence Nāgārjuna was mindful that even evil persons who have none of the seven *prātimokṣa* ordinations might nonetheless awaken a resolve to enlightenment. He thereupon arranged the rite so that, after a candidate has performed the sevenfold office of confession and the rest, he is not required to recite precepts or undergo questioning about obstacles and the like.

For further discussion of the two rites, see also Sapan's *Reply to the Questions of the Translator from Chak* in this volume, answers to questions nos. 8 and 9; and Gorampa, *DSNSh,* fols. 68a–69a, and *DSKhP,* fols. 30a–32b (re Shākya Chokden's questions nos. 45–50).

3. Gorampa, *DSNSh,* fols. 68b–69a, explains: "Geshe Chaksorwa and certain other persons, having dreamt of seeing Maitreyanātha seated on a high throne while bestowing the [rite of the] awakening of the will to enlightenment on a great multitude, followed suit by conferring the Mind-Only will to enlightenment on every [kind of] being, including those who had acquired *prātimokṣa* vows and those who had not." See Pema Karpo's reply to Sapan's criticism in his *sDom gsum gyi snying po bstan pa,* pp. 544–545.
4. Gorampa, *DSNSh,* fol. 69a, identifies the proponents of this argument as being "certain Kadampas." Pökhangpa, p. 143, adds: "They are [said to be] qualified because they would not have joined the assembly if they had not been fortunate [in meeting the requirements of eligibility]."
5. Gorampa, *DSNSh,* fols. 59b–60a. See the *Bhadrakalpikasūtra* verse quoted in note 2 above.
6. Because its generation depends on causes—instruction by others, a rite, and verbal pledge—the worldling's will to enlightenment has conventional reality as its basis *(saṃvṛtibodhicitta). Aspiration* here is merely the determined idea on the part of a worldling, and *implementation* consists of efforts made prior to attainment of the first level of bodhisattvahood *(bhūmi).*

According to Sapan, the "ultimate will to enlightenment" *(paramārthabodhicitta)*

is a subsequent development that cannot be ritually effected. The term refers to the dawning of nonconceptual gnosis on the Path of Seeing *(darśanamārga)* through the force of an extensive accumulation of merit *(puṇya)* and gnosis *(jñāna)*. Its spontaneous development is due to an individually acquired realization, and for this reason no rite for its cultivation is formulated in sūtras or in the treatises of Indian Buddhist masters. Thus, he concludes, it contradicts both tradition and doctrine for Tibetan teachers to compose and perform rituals for the cultivation of *paramārthabodhicitta*.

Both Shākya Chokden (*DSKhP*, fol. 32b, questions nos. 51–52) and Pema Karpo (*sDom gsum gyi snying po bstan pa*, p. 545, and *sDom gsum gyi rgyan*, pp. 63–64) point to evidence of such a rite in Nāgārjuna's *Bodhicittavivaraṇa* and (by Pema Karpo) in the *Vairocanābhisaṃbodhitantra*. See also Sapan's discussion of the latter text in his *Elucidation of the Sage's Intent* (*Thub pa'i dgongs gsal*, *SKB* 5:5.4) and Gorampa's comments in *DSNSh*, fols. 70b–72b, and *DSKhP*, fols. 32b–34a.

7. **Anāśravasaṃvara* (*zag pa med pa'i sdom pa*, "pure vows") and **dhyānasaṃvara* (*bsam gtan gyi sdom pa*, "vows of meditative concentration")—vows that regulate the bodhisattva's transmundane discipline after attainment of the Path of Seeing.
8. Āryadeva, *Catuḥśataka* V 5.
9. Gorampa, *DSNSh*, fol. 72b, cites a passage from the Drigung text *dGongs gcig turdo rje'i gsung* (on which see note 42 to the "Vows of Individual Liberation" chapter above), in which Jikten Gönpo's own teacher, "Je Rinpoche" (Phagmodrupa), reportedly blamed the practice of exchanging self for others for a chronic illness:

> Jikten Gönpo asked him, "Why are you always uncomfortable and suffering from pain in your feet?" He answered, "Earlier, I had more faith and less insight, and constantly prayed, 'May all the sufferings of others ripen to me.' This foot-ache is the result of the inevitable fulfillment [of that prayer]." If it be thought that [others] might be a little better equipped to practice this, it is not so. When the Exalted Śāriputra was on the sixth level, he fell to the stage of Discipleship because he made an untimely gift of an eye. Therefore, it is unsuitable to cultivate the exchange of self for others.

Pema Karpo (1527–1592), in his *sDom gsum gyi snying po bstan pa* (pp. 551–552), argues that Drigung Chöje's (Jikten Gönpo's) words have been misrepresented, writing that they were meant merely to warn against the possibility of mishap, not to advocate outright rejection of the exchange as a part of the bodhisattva's training, and that they are, in fact, consistent with other statements in the bodhisattva's canon which suggest that a beginner can incur serious problems should he attempt more than his abilities permit.

10. Re "*Maitrakanya's brain," see Gorampa, *DSNSh*, fol. 73a. Reference is made here to the story recounted in the *mDo drin lan bsab pa (Repaying the Kindness Sūtra)* of the youth *Maitrakanya, who, determined to follow his late father's profession as a pearl-fisher, struck his mother's head in setting out to sea. In consequence, he later found himself tormented in hell by the whirling of a blazing iron wheel atop his own head. Experiencing unbearable agonies, he prayed that no one else might ever come to such a fate, but that he alone might bear the pain in their stead. By dint of this compassionate thought, he was instantly reborn in the god-realm of Tuṣita. For a fuller retelling, see Deshung Rinpoche (1995), pp. 287–288.
11. Gorampa *DSNSh*, fol. 73b, cites here *Mahāyānasūtrālaṃkāra* XX–XXI 9, i.e., the ninth verse of the *Buddhastotra* found in the twentieth through twenty-first chapters

of the *Sūtrālaṃkāra*. The Sanskrit: *upāye śarane śuddhau sattvānām vipravādane / mahāyāne ca niryāne mārabhañja namo 'stu te //.*

12. Nāgārjuna, *Ratnāvalī* V 84b–87a: *[teṣāṃ pāpaṃ ma]yi pacye[n] mācchubhaṃ teṣu cākhilam // yāvāc caiko 'py amuktaḥ syāt sattvaḥ kaścid iha kvacid / tāvat tadarthaṃ tiṣṭheyaṃ bodhiṃ prāpyāpy anuttarām // yad evaṃ vadataḥ puṇyaṃ yadi tan mūrtimad bhavet / gaṅgāyāḥ sikatākhyeṣu na māyāl lokadhātuṣu / uktam etad bhagavatā hetur apy atra dṛśyate //.*
13. Śāntideva, *Bodhicaryāvatāra,* Vaidya, ed. (1960), VIII 131: *na nāma sādhyaṃ buddhatvaṃ saṃsāre 'pi kutaḥ sukham / svasukhasyānyaduḥkhena parivartam akurvataḥ.*
14. Pökhangpa, p. 157, and Gorampa *DSNSh,* fol. 75a, explain that the source for this is the *Viśvantarajātaka.*

Vows of the Vajra Vehicle

If one has set out on the Vajra Vehicle
and wishes quickly to attain Buddhahood,[1]
one should exert oneself in the cultivation
of both maturating and liberating factors.[2] (1)

[The four maturative initiations]

For initiation, which is the maturative factor,
one ought to seek out and take the four initiations
from a master whose lineage of preceptors is intact,
whose rites are unconfused,
who knows how to arrange the inner and outer correlates,[3] (2)

who is able to plant successfully the seeds
of the four Buddha-bodies, and who acts
in accord with the Buddha's words.
From him one will become equipped with the three sets of vows.[4] (3)

[A blessing is not a maturative rite]

Nowadays, some claim that the blessing-rite
of the Vajra Sow (Vajravārāhī) is itself an initiation. I have seen that,
having opened the door to doctrine with this, such people
practice the inner heat *(gtum mo, caṇḍālī)* and other meditations.[5] (4)

Such a thing has not been taught in the tantras,
nor has it been taught in their authoritative treatises. (5)

Even the *Vajravārāhī [tantra]* itself states,
"The blessing is to be bestowed upon him
who has secured initiation and has the pledges."[6]
To those who have not obtained initiation,
the blessing is forbidden. (6)

Just as, for instance, it is taught
that a sulphurous potion must be digested first
and then one should eat mercury,
[but that] if one eats mercury before one has used sulfur, one will die, (7)

so the initiation must be obtained first
and then the blessing of the Vajra Sow should be given.
The Sage has warned of an impairment of pledges
if the blessing is imparted to the uninitiated. (8)

One cannot become equipped with the three sets of vows
through this blessing of the Vajra Sow;
the inner and outer correlates will not be arranged,
nor can the seed of the four Buddha-bodies be planted.
This, therefore, is merely a rite of blessing,
not one of maturation. (9)

Thus, in tantras, the Sage
has enjoined: "Do not utter this in the presence
of one who has not gazed upon a great maṇḍala.
Your pledges will be impaired if you utter it."[7] (10)

"But," some contend, "the Sow-Head
and other initiations are also found here."[8]
Rites like these, however, are not exactly initiations.
They have not been expounded in any tantra,
and even if, perchance, they could be found there,
they are still not initiations but authorizations. (11)

[Defective rites are not maturative]

Some, I have heard, perform Vajra Sow rites
of their own fabrication—rites
of conferring vows, of the maṇḍala
of initiation, and so on. (12)

It is impossible that fabrications could be valid rites,
for the institution of rites is the Buddha's domain.
If a householder were to conduct the four acts
of petition and proposal, the monastic vows
he imparted would not be binding.[9] (13)

Just so, even if vows are conferred
in the blessing-rite of the Vajra Sow,
they are not effective. (14)

If even a slightly defective rite is not deemed
to be a binding rite, it is hardly likely that one
that is almost entirely defective will be. (15)

For that reason, it is taught that if a mistake has occurred
in the context of teaching
that is not so bad, whereas a mistaken rite
will never lead to realizations. (16)

Moreover, to make of the Vajra Sow blessing
a door of doctrine for Mantra practice
is nowhere taught in tantras.
To use as the means of imparting monastic ordination
the "spontaneous ordination,"[10] (17)

the "dawning of insight," the "ordination by messenger,"
the "acknowledgment of the teacher,"
the "come hither," and other such ordinations[11]
would be equally wrong, but
they at least can be explained as ancient rites. (18)

Thus some mere reflection of the Disciples' Vehicle
lingers on, even though it has otherwise vanished,
but not even a reflection is seen any more
of the teachings of the Vajra Vehicle. (19)

Even daring ignorant people dare not contravene
the rites of the Discipline,
yet they indulge in their own fabrications
in every Mantra ritual. (20)

For instance, they will never admit
more than three ordinands [at one time]
into rites of renunciation, but
when Mantra rites of initiation
are performed, they admit indefinite numbers.[12] (21)

This was forbidden by Vajradhara.[13]
The number of neophytes is said to be indefinite
in a performance-tantra initiation, (22)

but a specific number has been fixed
in the remaining classes of tantras. (23)

"The wise," states the *Sarvamaṇḍalasāmānyaviddhināmaguhyatantra,*
"admit an uneven number of neophytes:
one, three, five, or seven, up to twenty-five. (24)

To accept a greater number than that
is not auspicious." This rule applies
in every instance. (25)

With a larger number
of neophytes, a complete rite
cannot be concluded in a single night,
and if it is not so concluded, it is said that the rite
will be defective. (26)

Furthermore, the *Sāmānyaviddhiguhyatantra*
teaches, "After the sun has set,
the gods also gather and surely bless;
it is propitious to worship them then
and request their departure before the sun
has risen." (27)

One might suppose that,
as this is an Action Tantra, the rule
does not apply to rites of other classes,
but it does. The *Sāmānyaviddhiguhyatantra* itself states this, saying: (28)

"Wherever a function is to be fulfilled
for which no function-rite is found, there
the wise rely on the ritual described
in the *Sāmānyaviddhiguhyatantra*." (29)

Thus this rite
is applicable in every class of tantra. (30)

Nowadays, one hears that some confer initiations—
not blessings—without using the maṇḍala-rite
prescribed by the Fully Enlightened One;
instead, they make use of maṇḍalas drawn
in the shape of a swastika or a barley-grain
and the like. (31)

Even if one is initiated
into such as these, no vows are obtained.
Listen, as I shall explain the reason: (32)

A maṇḍala rises
by the power of a correlation between
inner and outer principles, and
as that interrelationship cannot be arranged
by using these as the means,
they have been prohibited by the Enlightened One. (33)

Ignorant of the way in which initiations are
to be conducted in accord with the Buddha's words,
most bestow preliminary, main, and concluding rites
upon hundreds, thousands, and countless neophytes; (34)

irrelevant, contradictory, and defective,
the imitation rites they perform are called
"initiations" by ignorant people. (35)

Many mistake for a blessing the transformation
of their body, voice, and mind by evil spirits,
yet the Victor has warned in the *Śrīparamādya[tantra]*
that blessings that issue from defective rites
are demonic in origin. (36)

Those that proceed from pure rites
are the Buddha's blessing. (37)

[Initiation is essential for practice]

"Even if one has not received initiation,"
it might be supposed, "one will attain Buddhahood
if one but meditates on the profound path."
Without initiation, however, meditation
on the profound path is said to be
a cause of rebirth in unhappy destinies. (38)

The *Mahāmudrātilaka[tantra]* says:
"No realization is attained if initiation is lacking,
just as, even by squeezing, butter is not gotten from sand.
Whosoever, out of pride, explains
tantras and precepts to the uninitiated (39)

causes both master and pupil to be reborn
in hell immediately upon their deaths,
even though realizations may have been attained.
Therefore, make every effort to request
initiation of a master." As other tantras
say the same, be very diligent about this. (40)

"For persons of superior faculties," some claim,
"the Vajra Sow blessing is the maturative rite,
while the rite of initiation is needed only
for those of average and inferior faculties."[14] (41)

Nowhere in any tantra is it stated
that the Vajra Sow blessing is a maturative rite
for any person, whether superior, average,
or inferior. (42)

The citation that "Saints
confer initiation upon superior persons
within an illusory maṇḍala" refers
to an ancient rite of Saints. (43)

Nowadays, it is taught, all individuals—
superior, average, and inferior—are to be
initiated in a maṇḍala of colored powders;
the tantras prohibit that one might perform
any other kind of maturative rite. (44)

Some maintain the engendering
of the will to enlightenment to be a Mantra meditation.[15]
This is a mistake about Mantra [practice]. (45)

Listen while I explain this, also.
There are three types of Action Tantra:
it is taught that some—the *Amoghapāśa*
and others—may be practiced by anyone
who is able to observe fasting retreats
and the like, even though he may
have neither obtained initiation
nor conceived the will to enlightenment. (46)

The *Trisamayavyūharāja* and the like
may be practiced [only] after
the implemental will to enlightenment has been conceived,
in order to accomplish certain feats, if one knows the rite. (47)

From the *Susiddhikara [tantra]* onward, however,
unless the respective initiation has been obtained,
all Mantra practice is forbidden,
even if the will to enlightenment
has been conceived. (48)

Refer to the lengthy warnings in the *Susiddhikara[tantra]*
that one who knows the rites should not impart mantras
to the uninitiated. (49)

In the remaining three classes of tantra,
no meditation on a chosen deity based solely
on the conception of the will to enlightenment
is taught, but only those that are based
on the attainment of initiation. (50)

Initiation is an inner correlate, and in
the conception of the will to enlightenment
such a correlate is lacking. (51)

Thus the Victor has declared there to exist an infraction
in undertaking profound Mantra meditations
even if the will to enlightenment has been awakened.
Therefore one must understand these distinctions. (52)

[Substitute rites are not maturative]

Nowhere in any tantra have
the so-called oblational and meditational
initiations been taught as rites
for bringing about the maturation of neophytes.[16] (53)

[Practice is not to precede initiation]

Some engage in Mantra practices presently,
promising to obtain initiation later.[17]
This, too, is not the Doctrine of the Buddha.
If he should explain the precepts to one
who has not been initiated, a master
incurs an infraction and his pupil is disqualified
before he can obtain initiation. (54)

The Victor has stated that the fallen
are unfit to be vessels of the Noble Doctrine.
In short, reflect on what it is that one seeks
to accomplish by means of the Doctrine.
If Buddhahood is the goal,
then act in accord with the teachings. (55)

"Unless the nature of mind has been realized,"
some say, "there is no benefit
even if initiation is obtained.
And if the nature of mind has been realized,
there is no need to perform an initiation."[18] (56)

In that case, what is the use of observing vows
if one has not realized the nature of mind?
And if the nature of mind has been realized,
what point is there in observing vows? (57)

What need is there, also, to confer
the blessing of the Vajra Sow
if the nature of mind has been realized,
and what is the use of conferring the blessing, if it has not? (58)

Likewise the same principle applies regarding
the will to enlightenment
and all other rites. (59)

Therefore to teach that initiation is unnecessary
while at the same time exerting oneself to bestow vows
of renunciation, the Vajra Sow blessing,
and the conception of the will to enlightenment
is confidential advice
that induces one to give up the Mantra system. (60)

[Maturation is not obtained from the master's body-maṇḍala]

"Without any rite at all," some say,
"the four initiations may be fully obtained
from the body-maṇḍala of the master."[19] (61)

Then why not also acquire the ordinations
of novice and full monk from his body-maṇḍala?
What need is there for a rite
to generate the will to enlightenment,
since that, too, may be obtained
from the master's body alone? (62)

And, as the Vajra Sow blessing
may also be got from the master's body,
why obtain it from an imparter of religion? (63)

Similarly, it would suffice for all rites
to be got from the master's body.
Let's toss away all the profound rites
taught by the Fully Enlightened One! (64)

But if their rites are defective, vows of Individual Liberation
and of the will to enlightenment will not be binding. (65)

And if nobody becomes infused
with the blessings of the Vajra Sow and the like,
the Mantra vows of a vidyādhara, too,
will be impossible to secure without initiation. (66)

Therefore, if one forsakes the rite
of initiation while making great efforts
in following other rituals, one should recall the warning
that there are demons that deceive one
about techniques. (67)

Therefore, in the ultimate,
all phenomena are elaborationless;
there, no rite whatsoever obtains. (68)

If Buddhahood itself does not exist there,
how much less so do rituals?
All analyses of cause, path, and result
belong to conventional reality. (69)

Rites of Individual Liberation, of the will
to enlightenment, of initiation, and the like,
the myriad foci of meditation,
all profound correlationships, (70)

the differentiation of levels and paths, and even the attainment
of Buddhahood—all these
are of conventional reality and are not the ultimate. (71)

Having understood this kind of distinction,
if you are going to practice rites, practice them all.
Otherwise, forgo them all.
To teach that some rites are not needed
while at the same time needing some rites yourself
is to become a laughingstock to the wise. (72)

It also confounds the Buddha's Doctrine.
The so-called blessing of demons
has been taught to be this sort of thing. (73)

[The three lower tantras do not have the maturative initiations]

Some people, I have heard, perform the rites
of the four initiations even for action
and other lower tantras, and meditate
on the two processes in connection with Amoghapāśa and the like.[20] (74)

This, too, is not the Buddha's intent. The reason is that
all three of these three tantras—Action,
Performance, and Yoga—lack the four initiations
and two processes. (75)

If they possessed those, they would simply be Great Yoga Tantras.
The four initiations and two processes are
special features of the Great Yoga Tantra. (76)

When one does not discriminate among philosophical systems
and does not understand the gradations of tantra,
no matter how excellent the system may seem,
this is like using a shoe pattern for making a hat. (77)

Therefore there are four different classifications
among the classifications of initiations
and paths of the four classes of tantra.
If each is performed according to its respective rite,
the realizations taught in it will arise. (78)

[Vajrayāna doctrine is accessible only through initiation]

"Even if initiation has not been performed,"
some say, "an enthusiastic interest in mantras
is itself a gateway to the Doctrine, and so
one who has this quality may practice
Mantra meditations."[21] (79)

In that case, since enthusiasm for renunciation alone may be a gateway
to ordination, would it be all right to observe vows
even though they have not been obtained? (80)

And as enthusiasm for the will to enlightenment itself
may be a gateway to the bodhisattva's career,
what need is there to acquire the vows of that resolve
in a rite of conception? (81)

Similarly, enthusiasm for the harvest may be the gateway
to feasting even though no tilling has been done,
so why exert oneself in agriculture?
All such kinds of religious teachings are to be countered
with these sorts of argumentation. (82)

Therefore this term "gateway to the Doctrine"
has become a cause for error. (83)

Fools practice benighted meditations, saying:
"Initiation is just a gateway to the Teaching,
but there is another factor leading to enlightenment
that may be cultivated besides it." (84)

In that case, the vows of full monkhood, too,
are the gateway to being a full monk.
But is there any intrinsic quality
of full monks' vows to be sought elsewhere? (85)

Similarly, tilling is the gateway through which harvests appear;
is there any other technique for growing crops to be sought elsewhere? (86)

My own earnest advice, therefore, is this:
Initiation is not merely a gateway to the Doctrine.
Because the Mantra system uses interrelativity
as its path, its instructions concern
bringing the correlates into order. (87)

"Initiation" is a name given to a technique
for becoming enlightened in this very lifetime
after the seeds of Buddhahood
have been planted within the aggregates of personality,
the sense-fields, and the sense-bases.
Therefore, it is taught that a person
of superior faculties may be liberated
through initiation alone. (88)

Others, whom initiation cannot liberate, need cultivation through meditation.
Thus "cultivation in meditation" is a name for the safeguarding
and increase of that which was obtained
in initiation. (89)

Therefore, in the system of the Perfections of the Great Vehicle,
there is no spiritual factor but that of the will
to enlightenment. For one who has entered the gateway
to the Vajra Vehicle, there is no spiritual factor but initiation. (90)

Thus this is the reason that the Sage, in tantras,
extols initiation alone,
and that the wise revere initiation in every way. (91)

[The four logical alternatives regarding initiation are not valid]

Some maintain that there are four possibilities regarding initiation:
where initiation is not obtained even though it has been performed,
where initiation is obtained even though not performed,
where it is obtained when performed,
and where it is not obtained when not performed.[22] (92)

This kind of theory was not expounded
in any authoritative text and is merely a pretext
for confounding what was actually taught. (93)

Nonetheless, it, too, should be examined.
Why not also reckon four possibilities
for the vows of Individual Liberation
and for the bodhisattva's will to enlightenment? (94)

Similarly, why not for meditative cultivation, too?
Here there exist the four possibilities
of insight not arising even though one meditates,
of its arising even without meditation, and so forth. (95)

When the four possibilities exist for every such case,
not to count the four alternatives for the others and
only to reckon four alternatives
for initiation is, I suspect,
the whispered advice of a demon. (96)

Even though these four possibilities may exist,
the defining characteristics of each cannot be understood.
Or, if you can understand them, you must be able to define them.
Even if you do expound [their definitions],
you have nothing [to expound] that is consonant with the scriptures
or that is not your own fabrication. (97)

And even if these four alternatives were valid,
why is initiation not necessary for that person
who would obtain initiation if the rite were performed,
even if no initiation were required for the others? (98)

If he requires no initiation because the others
do not, then must the ill forgo medicine
just because the healthy do not need it? (99)

All false doctrines such as this
are to be known as "the blessings of demons." (100)

[Initiatory pledges of secrecy are to be kept]

"The secrets of Mantra are concealed,"
some say, "by means of their sheer secrecy.
Therefore by telling the secrets no infraction
is incurred."[23] (101)

This, too, should be briefly examined.
What does "sheer secrecy" mean?
If defined as lack of comprehension,
then, as the secrets are not utterly secret
to any person who understands them,
their exposition will indeed be an infraction. (102)

One might surmise that, as these are
of the Noble Doctrine, great benefit accrues
to whomsoever hears this blessing
of the truths of the Noble Doctrine, and thus
to share them is no publication of secrets.
But if the Noble Doctrine is understood to be truth,
then act in accord with its contents. (103)

The Victors have taught two traditions of religious teaching—
one esoteric and the other exoteric.
Thus this so-called sheer secrecy
is another term that does harm to the Doctrine. (104)

[Both processes are essential]

"There is no mistaken or nonmistaken," some say,
"and no certainty that the path of means is singular.
Nāgārjuna was liberated by a realization of theory;
Padmasambhava, by the process of creation; (105)

Lūhipa, by the practice of austerities;
Kṛṣṇapa, by dint of conduct;
Gorakṣa, through the power of the vital airs;
Śabari, by the force of inner-heat meditation; (106)

Saraha, by the Great Seal; Koṭali, by blessings;
Śāntideva, by eating, sleeping, and walking;
Indrabhūti, through objects of desire; (107)

and Virūpa became an adept by the gathering together of
all correlates. To denigrate
such disparate methods is improper."[24] (108)

Listen, as I shall explain this also.
Other than through means and discriminative understanding,
there is no way to attain Buddhahood. (109)

Thus none of the adepts was liberated
through singular techniques. They were all
liberated by the dawning of the Gnosis
that issues from initiation and the two processes. (110)

Taken singly, neither view nor process of creation
nor inner heat nor blessings nor any other
technique gives rise to liberation;
it is through the sustaining power of initiation
and the correlations established in the cultivation
of the two processes that one realizes Gnosis
and becomes liberated. (111)

The process of creation, vital airs,
inner heat, and the like
are not different from the two processes. (112)

Sustaining spiritual power has its origin in these two,
and view is one of their components; the Great Seal is their Gnosis. (113)

Their elaborative practice was what Indrabhūti performed,
while their nonelaborative exercise was said by the Buddha
to be "eating, defecating, and sleeping." (114)

Their starkly nonelaborative practice is explained
to be the "completely excellent" course of behavior,[25]
which adepts undertake in order to stabilize
the two processes. (115)

Thus the result of Buddhahood
does not arise when the
causes and conditions do not come together. (116)

But the impetus that gives rise to Gnosis
through the specifics of residual tendencies—
acquired from actions done in former lives—
and of the inner correlates
is taught to work through
the particularities of a technique. (117)

For instance, nourishing
a patient's body is done through food and drink,
but the prompting of his appetite depends
on one specific food. (118)

One would be ignorant, therefore,
to denigrate the specifics of technique,
while it is taught to be a serious mistake to maintain
that enlightenment can be won
through each one alone. Hence, be diligent
in the practice of maturative initiation
and in that of the two processes. (119)

[Distinction between the Perfections and Vajra Vehicles]

Just as crops gradually ripen
through the proper accomplishment of tilling,
so full enlightenment
is won through three incalculable aeons of practice
if one sets out on the path
of the Great Vehicle Perfections. (120)

The seeds planted through the Mantra system ripen
to harvest within a single day.
If one knows the techniques of the Vajra Vehicle,
Buddhahood will be won in this very lifetime. (121)

The cultivation of emptiness, compassion, and the like
is the doctrinal tradition of the Perfections.
Through these, three incalculable aeons are required,
no matter how swift one's progress may be. (122)

The Fully Enlightened One's great way—the doctrines
beyond all dispute—are reverently followed by all the wise. (123)

If one wishes to practice according to this system,
there is no blessing of Vajra Sow;
innateness and the like are not meditated here.
There is no meditative cultivation of inner heat and the rest
of the path of means. There is no terminology of "Great Seal." (124)

This tradition does not maintain that enlightenment can be achieved
either in this lifetime or in the post-death intermediate state
or in the next birth. However, it does teach,
in keeping with the Great Vehicle canon, (125)

that after conceiving the will to attain supreme enlightenment
one must gather the two accumulations
throughout three incalculable aeons, bring beings
to spiritual maturity, and purify the fields of Buddhahood, and that
after subduing demons at the conclusion of the tenth level,
at last one wins through to full enlightenment. (126)

If, however, one is unable to uphold
the Perfections tradition
and wishes to cultivate the Mantra system,
one must unerringly obtain the four initiations. (127)

One should cultivate in meditation
the two processes without mistake
and become well versed in the Great Seal,
the Gnosis that rises from these. (128)

Then, to integrate Cyclic Existence and liberation,
accomplish immaculate feats.
After traversing all the inward levels and paths,
one will attain the thirteenth level,
Vajradhara's level of virtue. (129)

This is the very essence of the Noble Doctrine
of the Enlightened Ones of past, present, and future.
Know that the highest
esoteric teaching of the tantras is just this. (130)

Anyone who aspires to realize Buddhahood
should act in this way:
either train in keeping with what is stated
in sūtras of the Perfections system, (131)

or practice in harmony with the tantras
of the Vajra Vehicle. Apart from these two,
no Great Vehicle way was ever taught by Buddhas. (132)

[The role of vows]

Most Buddhists of this day and age
are not of the Perfections religious tradition
for they do not train in the three disciplines. (133)

And since they lack initiation
and the two processes, they are not of the Vajra Vehicle.
Since they are ignorant of the canon of Discipline,
they are not of the Disciples' system. (134)

They profess to be adherents of religion, but ah!
to which doctrine do they belong?
Just as, even though there may be a multitude of sons
without acknowledged fathers, they cannot be included
within a patrilineage, (135)

so, too, those adherents of religion
whose doctrine lacks in genuine origins
cannot be included within the Buddhist doctrinal fold.
And just as a patchwork of tattered rags
is no fitting apparel for the great,
so will the faithful fail to become Buddhas
through a hodgepodge doctrine. (136)

Some of the Indian non-Buddhist sectarians have asked Buddhists:
"What is wrong with being a non-Buddhist
as long as one rejects evil and is virtuous? (137)

What benefit is there in being a Buddhist
if one lacks virtue and practices evil?" (138)

Here, too, some ignorant people have similarly asserted:
"There is nothing wrong in disagreeing
with sūtras and tantras taught by the Buddha
as long as one has faith and great compassion;
cultivates generosity, moral discipline, and patience; (139)

and cultivates meditative concentration and understands emptiness.
But if these are lacking, what good does it do
even if one is in agreement with sūtras and tantras?" (140)

Listen, because this, too, should be analyzed.
The Indian non-Buddhist sectarians lack vows,[26] and thus,
although they may perform virtues, these are mediocre,
nor can they possibly achieve those virtues
that proceed from vows. (141)

Similarly, those who have not received initiation lack the vows
of the vidyādhara, and although
one who is without vows may indeed practice virtue,
it is virtue of a mediocre kind
and not that which ensues from Mantra vows. (142)

If one's virtues are not those of vows,
even though one may practice the most profound path of means,
the Buddha has declared that enlightenment will not be attained. (143)

Enlightenment, the Fully Enlightened One taught,
will be achieved either in this lifetime
or within sixteen lives if one knows
the essentials of the two profound processes
that are endowed with the three sets of vows.
For this reason, the wise revere vows. (144)

Whoever wishes to renounce the world
should reverently accept vows in order to keep them.
The Sage has forbidden renunciation
that is merely meant to secure food and clothes. (145)

[Wrong practices in both systems]

Most who impart the awakening of the will
to enlightenment do not do so in accord with Buddhist tradition,
but, tricking the poorly educated,
they conduct the rite in order to please the ignorant. (146)

Many practice Mantra meditations,
but few do so in accord with the tantras.
Thinking of what is most convenient to practice,
they merely practice a Mantra system
improvised by themselves. (147)

Even if they perform initiations, they put aside all
excellent texts and, with reverence, take up others
that are tainted by falsehood, considering them to be
great wonders! (148)

And if, by chance, they should practice
the meditations of the process of creation,
they omit all those sections of the rite
that properly present the grounds-to-be-purified
and the purifiers, and simply meditate instead
on some abrupt visualization[27] of their own invention. (149)

Most who meditate on inner heat, too,
do not know its inner correlativity.
They understand its purpose to be merely the generation
of heat, as in that [inner-heat meditation] of the Indian
non-Buddhist sectarians. (150)

Even if a faint Gnosis should dawn,
it fails to become a path to Buddhahood
because they lack skill in the techniques for
distinguishing it from defiled emotions
and conceptual thoughts. (151)

And even though they may be devoted to a master,
their master is no master because both he
and his pupils lack Mantra vows. (152)

For, just as the title of ordaining abbot, for instance,
cannot be assumed if one is not a renunciate,
so, too, one is not to be called a master *(guru)*
if one lacks initiation. (153)

Even though one has been devoted to a teacher
who is not of the Mantra system, this may be the cause for
just happiness and prosperity in this life or, gradually,
the attainment [of Buddhahood]. (154)

He cannot, however, bestow enlightenment
either in this lifetime or in the post-death intermediate state. (155)

While Perfections scripture urges that
a teacher should be regarded "as if he were the Buddha,"
it does not claim that he is actually the Buddha. (156)

That "master who is the very Buddha himself"
is he from whom initiation has been obtained.
Unless one is linked to him through vows of initiation,
he is simply a Perfections teacher,
no matter how good he may be. (157)

Those who have not taken monk's ordination have no ordaining abbot,
the uninitiated have no master,
the vowless have no continuum of virtue,
and one who lacks the vow of refuge is not a Buddhist. (158)

A monk who has no vows, a bodhisattva
who has not awakened the will to enlightenment,
and a Mantra practitioner who lacks initiation:
these three are plunderers of the Buddhist Doctrine. (159)

[Mere restriction of conceptual thought is not the Great Seal]

Even if they meditate the Great Seal,
they cultivate in meditation only a restriction of conceptual thought,
while they do not understand the Great Seal to be Gnosis
derived from the two processes. (160)

The Great Seal meditation of the ignorant, it is taught,
usually becomes a cause of animal birth.
If not that, then they are born in the realm lacking even
fine matter *(arūpadhātu),*
or else they fall into the Disciples' cessation.[28] (161)

Even if that meditation may be excellent,
it is no more than a Madhyamaka meditation.
The latter meditation, while very good in itself,
is nevertheless extremely difficult to accomplish. (162)

As long as the two accumulations
have not been brought to completion,
that meditation will not be perfected.
To complete the two accomplishments for this,
it is taught that "innumerable aeons"[29] are needed. (163)

Our own Great Seal
consists of Gnosis risen from initiation
and the self-sprung Gnosis that ensues
from the meditations of the two processes.[30] (164)

Its realization will be attained in this very life
if one is skilled in the techniques of Mantra.[31]
Besides this, the Buddha did not teach
the realization of the Great Seal otherwise. (165)

Thus if one is interested in the Great Seal,
one should practice in accord with Mantra Vehicle texts. (166)

[The Chinese "simultaneous path" is not the Great Seal]

No substantial difference exists between
the present-day Great Seal and the Great Perfection (rDzogs-chen)
of the Chinese tradition, other than a change
in names from "descent from above"
and "ascent from below" to "Simultaneist" and "Gradualist."[32] (167)

The appearance of this kind of religious tradition
came about just as the Bodhisattva Śāntarakṣita
foretold to King Trisong Deutsän. (168)

Listen, as I shall explain that prophecy. He said,
"O king, no Indian non-Buddhist doctrine will appear here
in your kingdom of Tibet because
Master Padmasambhava has entrusted it
into the protection of the twelve protecting goddesses. (169)

Nevertheless, a schism into two systems of doctrine
will occur because of certain interrelated circumstances and omens. (170)

At first, after I myself have passed away,
a Chinese monk will appear and teach a path
of simultaneous enlightenment
called the White Self-Sufficient Remedy.[33] (171)

At that time, invite my disciple,
the great scholar Kamalaśīla, from India.
He will refute that. (172)

Then let all the faithful
practice according to his system of doctrine."
Later, everything came to pass just as he had predicted. (173)

After the Chinese tradition was suppressed,
that of the gradualists was made to flourish.
Still later, the royal rule itself vanished,
and some, who based themselves solely
on texts of the Chinese master's tradition, (174)

changed the name of his system secretly
to Great Seal *(mahāmudrā).* The present-day Great Seal
is virtually [the same as] the Chinese religious system.[34] (175)

[The Great Seal of the Great Adepts]

The Great Seal that Nāro and Maitrīpa espoused
is held to consist precisely
of the seals of Action, Dharma, and Pledge,
and of the Great Seal as expounded
in tantras of the Mantra system.[35] (176–177)

In his *Caturmudrā,* Exalted Nāgārjuna himself also asserts this:
"If, through not having known the Action seal,
one is also ignorant of the seal of Dharma,
it is impossible that one might understand
even the name of the Great Seal."[36] (178)

King-of-tantra texts and major commentarial treatises also prohibit
the Great Seal to one who is unconnected with initiation. (179)

If one realizes the Great Seal that is Gnosis
risen from initiation, only then does
one no longer depend on all signful efforts.[37] (180)

[Devotional effects are not the Great Seal]

Nowadays, some introduce as the Great Seal
a trifling suspension of thought processes
brought on when the mind has been altered
by mere devotion toward a master. (181)

But it is also possible that such an effect
may be produced by demons or by
certain comminglings of the elements.[38]
There once appeared a counterfeit adept named Karudzin. (182)

It was said that meditative states
arose in others by the mere sight of
his hermitage. When, later,
his adepthood faded, their own absorptions stopped.[39] (183)

Trances like these are said to be created
by spirits of a demonic kind, while blessings
that ensue from efforts made in accord
with the Buddha's Word are of the Enlightened Ones. (184)

[Mere devotion does not qualify for practice]

"It is impossible that one might have faith
in the Doctrine," some say, "unless
one had already generated the will to enlightenment
and had been initiated in a former life. (185)

Therefore, those who now have faith in the Great Vehicle way
are those who have had prior training, and so
do not require initiation at this time."[40] (186)

In that case, as those who are filled with enthusiasm
for the vows of Individual Liberation would also
be equipped with their former vows,
what need would there be for them
to take monastic ordination now? (187)

And, since those who are enthusiastic
about the bodhisattva's will to enlightenment
will have also retained their earlier resolves,
why should they have to generate the will now?
Or, if these rites are still needed,
why not the Mantra initiation? (188)

I regard it as no great wonder that the Indian non-Buddhist sectarians
should reject the teaching, since they
dislike the teachings of the Buddha anyhow,
but I am astounded by those who,
while depending on the Buddhist teaching,
obstruct the study of sūtras and tantras. (189)

[Attributes of the Path of Seeing are not unmanifest]

Some introduce as the Path of Seeing
any slight concentration or minor realization
of the emptiness of appearances. (190)

They claim: "The attributes of Buddhahood, which now are
not manifest because of being caught
within the trap of the physical body,
as within the shell of a garuḍa's egg,
will emerge immediately after death has destroyed the trap."[41] (191)

A religious tradition like this is nowhere expounded
in sūtras and tantras of the Great Vehicle.
What a marvel! The light rays of today's sun
will shine forth tomorrow instead! (192)

Some explain this by saying, "Attributes adorn
the Path of Seeing in the Perfections system,
but that of the Mantra system is unadorned."[42] (193)

If that were so, Buddhahood, too, would be of two types:
adorned and unadorned. While appropriate
for arhats of the Disciples' system, these two
classifications are not possible for Saints
of the Great Vehicle. (194)

Employing the simile of a spark
flying forth from an iron flint,
scriptures teach that the Disciple who does not
attain liberation in this lifetime
may become liberated in the post-death intermediate state. (195)

Similarly, one who has failed to attain
the Path of Seeing in the present lifetime
by means of Mantra meditation may do so
in the post-death intermediate state. (196)

But the assertion that attributes
will manifest only after death in him who has already,
in this lifetime, attained the Path of Seeing
is a blunder of the ignorant.[43]
As this kind of religious tradition disagrees with every sūtra
and tantra, the wise will reject it. (197)

[Sample Gnosis]

Lord Nārotapa is reported to have said,
"The Path of Seeing dawns on the occasion
of initiation and ceases in that very instant,
but the Path of Seeing that dawns after
the summit of worldly virtue does not end."[44] (198)

This is simply a case in which the sample Gnosis
is designated as "the Path of Seeing." (199)

Āryadeva's statement in the *Caryāmelāpakapradīpa,* also—
that one remains attached to works
even though the truth has been perceived—
refers only to the realization of the self-sprung Gnosis
of the process of completion, which is the sample Gnosis. (200)

This is consonant with the understanding
of the adepts of the Path with Its Fruit and other systems;
therefore, the Path of Seeing of our system
cannot possibly dawn for the non-Saint. (201)

[The significance of the master]

If each of the three vehicles' practices is performed
in keeping with its own scriptural tradition,
that will be the Buddha's Doctrine.
If not, then it constitutes what is called
"imitation Buddhism." (202)

However good he may be,
a teacher who belongs to the Disciples' tradition
is simply an individual, while one
of the Perfections system is, if good,
the jewel of the Noble Community. (203)

An excellent master of the Mantra system
is none other than the Three Jewels;
their realization will, therefore, be attained
in this very lifetime by invoking him. (204)

If he lacks such qualifications of a teacher
as [are] described in the respective basic texts
of the three vehicles, he may be a mere teacher,
but he is not a noble one. (205)

Although some small blessing
may ensue if he is invoked, he is unable
to bestow Buddhahood either in the present life,
in the post-death intermediate state, or elsewhere. (206)

Therefore, a person who has attained initiation will be blessed
if he perceives the Three Jewels to be embodied
in his master and addresses prayers to him. (207)

But if one has not been initiated, one should invoke his master
as being included within the Three Jewels [not vice versa].
Gradually some blessings will ensue. (208)

Although the master in his own right may be excellent,
prayer directed to him in this limited capacity brings a lesser blessing.
It is much better to pray to the Three Jewels themselves. (209)

[Risks of meditation without initiation]

To meditate on the process of creation
without having obtained the first initiation, (210)

to practice the meditation of inner heat and the like
without the second, to meditate on the bliss-void
and the like without the third, (211)

to meditate on the Great Seal and the like without the fourth,
and to serve as ordination abbot or officiant
without having secured monastic vows— (212)

like snatching a jewel from the head
of a poisonous snake without knowing the snake-charm,
these things cause one's own and others' destruction.
The wise, therefore, keep their distance from these. (213)

[Wrong practice of offerings]

Furthermore, there are numerous mistaken practices
here in the midst of the snowy mountains of Tibet.
I have witnessed practices in which the names of the four Tathāgatas
were recited in prologue to the "Burning mouth" oblation.[45] (214)

This, too, does not agree with the sūtras.
In the sūtra the recitation of the four names
follows the recitation of the mantra. (215)

I have also heard that some follow the practice
of placing food in offerings of water.[46]
It has been taught that dyspeptic hungry ghosts[47]
experience great trauma if they see food
in a water-offering. (216)

Therefore, the rite is impaired
by placing food in water. (217)

The Buddha instructed
that, for food-offerings, food oblations
and balls of hand-squeezed dough should be used.
The *Vajraśekharatantra,* also, advises,
"For the food-offering, give balls of hand-squeezed dough." (218)

And the *Hārītīsūtra* counsels, "If one
has accepted the Buddha as one's guide,
give balls of hand-squeezed dough to Hārītī."
For that rite, consult the *Kudṛṣṭinirghāti*[48]
and other scriptures. (219)

Some do not practice
the giving of food oblations and hand-squeezed dough
as the Enlightened One instructed,
but are seen to fashion other sacrificial cakes
in the shape of breasts and triangles,
which he did not teach.[49] (220)

Certain Mantra texts
of the Old School enjoin: "The triangle
of Maheśvara's heart, by his flesh and blood adorned,
is encircled by thumb-dents as skull-cups.
Fill it full with the ambrosia of liquor
or the like and offer it up to Heruka." (221)

The new Mantra texts do not describe
any triangular sacrificial cake, and, in particular,
they do not prescribe triangular ones as a food-offering. (222)

[Tantric concepts are not to be misconstrued as sūtra]

Every practice is the Doctrine if it accords
with the words of the Buddha.
Therefore practice in keeping with the Buddha's teachings,
without mixing up the sūtras. (223)

I have seen images in which the renunciate Buddha
is depicted as holding weapons in his hands;
although figures garbed in layman's dress
may be equipped with weapons, ornaments, and the like,
this is not possible in the case of renunciates. (224)

I have seen representations of the five-family Buddhas,
displaying the gestures of supreme enlightenment
and the like, in which all are golden in color.
This, some say, is the "sūtra style,"
but the sūtras say nothing of the sort.[50] (225)

Also in both Action and Performance Tantras, the Buddhas
are not grouped in five families, while the five
described in Yoga Tantras are said to possess
individually distinctive colors and gestures. (226)

As these colors and gestures are forms arising through interdependence,
they are appropriate for symbolizing the five gnoses. (227)

The other colors of the five Buddha-families described
in the *Kālacakra* and elsewhere are forms arising through interdependence
that symbolize the purification of the elements. (228)

The so-called Golden Buddha, pure and radiant,
was taught having in mind most of
the Buddha's emanative forms *(nirmāṇakāya).*
Otherwise it is stated in sūtras
that sky-colored Bhaiṣajyaguru is simply blue. (229)

Nowhere, however, do sūtras describe any ritual practices
for the propitiation of chosen deities,
rituals for the recitation of mantras,
ordinary and supreme realizations, or rites of propitiation. (230)

The current practice of meditating on deities
without being interested in the Mantra system
is also discordant with the Buddha's Doctrine.[51] (231)

Moreover, Mantra traditions nowadays have been set aside, and rites
simply modeled after those used in sūtra offerings
have been formulated for fire-offerings, cremations,
seventh-day rites, the casting of cone figurines,
and the like.[52] (232)

These are nowhere taught
in Perfections sūtras and treatises. (233)

But these are known to Mantra practitioners
who follow what is taught in the *Sarvadurgatipariśodhana[tantra]*
and certain other tantras. (234)

Similarly, I have also
heard it taught that the consecration ceremony
and the meditation of Vajrapāṇi are of the sūtra system,
while *The Confession of Infractions (Āpattideśanā), Prajñāpāramitāhṛdaya,*
and the like belong to the Mantra system.[53] (235)

Listen, as this, too, should be scrutinized.
In sūtras there is no explanation of consecration. (236)

But if by "consecration" one means
the performance of offerings, the recitation of eulogies,
auspicious verses, and the like, such as are done
at the coronation of a king, then say so.[54] (237)

The rite of consecration that comprises
the preliminary practices of meditation on a deity,
recitation of mantras, and the preparation
of the vase and deity; the principal practices
of invocation and absorption of the Gnosis-circle
into the pledge-bound, of opening the eyes,
of the permanent indwelling, (238)

and of worship accompanied by
the strewing of mantra-blessed flowers;
and the concluding practice of the magnification
of auspiciousness—
this was taught in the tantras of the Mantra Vehicle,
but not in the Perfections scriptures. (239)

Some argue that their custom
is based on a master's instructions. In that case,
they must specify on which sūtras this has been based. (240)

These days, some meditate on *Guhyasamāja* deities
yet claim this, too, to be a sūtra tradition.[55]
How astonishing that a sūtra-style rite
should appear among the rites of such texts as the *Guhyasamāja*! (241)

If a lion cub were born of an elephant,
it would surely be a creature never seen before!
Learned people, do not practice this sort of rite in the future. (242)

If even one who has been initiated as a vajra acolyte
is not allowed to perform the consecration of deities
or the initiation of humans, how much less
should these be performed by someone who has never obtained
any initiation at all. (243)

Upon initiation as a mere vajra acolyte, one is authorized merely
to meditate on a deity, to recite his mantra,
to perform [related] fire-offerings, (244)

the function-rites, and [thereby] to achieve realizations,
[to practice] rites for generating the Gnosis of the mudrās,
and to hear certain Mantra Vehicle texts. (245)

But one may not perform a hierophant's work
of expounding the tantras, conferring initiation,
performing consecration, and the like. (246)

Upon being initiated as a vajra hierophant,
one is empowered to meditate on immaculate maṇḍalas,
including on their circles,
the reality of their deities, and so forth,
and to fulfill the duties of a hierophant [both]
in conferring initiations, consecrations, and the like (247)

and in holding all Buddhas' pledges,
supreme vows, and the like. These duties
belong to a vajra hierophant alone and are not
to be carried out by anyone else. (248)

Thus the current description of consecration
as a sūtra tradition is not of the Buddha's teaching.
A householder who discharges the duties
of monastic ordinator or officiant and one who confers initiation
and consecration without being a vajra hierophant
are both alike in contravening the Doctrine. (249)

The meditation and mantra-recitation
of Vajrapāṇi are also not expounded in sūtras;
those described in dhāraṇīs are Action Tantra rites. (250)

The Buddha did not teach any propitiatory ritual
in which the Buddhas of confession are depicted
holding such things as shields and swords in their hands. (251)

The difference between sūtra and tantra
lies in the respective absence or presence
of the performance of rites.
Having understood this, you should teach the two systems
of sūtra and Mantra only after having investigated them. (252)

[The nine vehicles do not have separate theories]

"Each level of the nine-level vehicle [of the Nyingma]," some say,
"has a distinctive theory."[56] (253)

While a gradation of theories does exist between the two systems
of Disciples and Great Vehicle, no such distinction of theory
between the Perfections and Mantra systems is taught. (254)

If there existed any theory higher than
the elaborationlessness of the Perfections system,
that theory would become possessed of an elaboration.
If they are elaborationless,
they are without difference. (255)

Therefore, the learnt theory that has been understood through explanation
is identical in both systems. Nevertheless, the Mantra
has superior means for realizing the elaborationless. (256)

[The four classes of tantra do not have separate theories]

"In the Madhyamaka theory," some say, "conventional reality
consists of phenomena as they appear to be,
while ultimate reality is free from the elaborations
of the four extremes. (257)

Conventional reality in Action Tantras
is the maṇḍala of the Victors of the three families,
and the ultimate is the same as in the Madhyamaka view." (258)

They further state, "The conventional reality
of Performance and Yoga Tantras
appears as the Victors of the Five Families, while
that of Great Yoga Tantra is the noble hundred families."[57] (259)

This kind of categorization is erroneous
because no distinction has been made between theory
and meditation, and because the difference
between technique and discriminative understanding
has not been understood. (260)

Listen, as I shall explain why that is so.
Identifying phenomena with the Buddhas of the three
and other-numbered families is a meditative exercise,
not a theory. The tantras of the three classes of Action, Performance,
and Yoga do not teach that appearances
are to be perceived as deities. (261)

Nonetheless, on the level of Action Tantra,
realizations may be obtained
by meditating on a painted image as a deity:
pleased by one's observance of austerity and cleanliness,
the Buddha will bestow his attainments. (262)

In Performance Tantras, one visualizes in meditation both
a painted image and oneself as deities
and receives attainments as if from a friend. (263)

In Yoga Tantras, one uses an external object
as a mere prop and invites the Gnosis-circle
into oneself, the pledge-bound being;
the Buddha indwells until the seal has been released. (264)

When the seal has been released, the Buddha departs and one resumes
the ordinary sense of self. For fear that citations
on these topics might become too lengthy,
I shall leave it at this. (265)

In Great Yoga Tantras, a nature of three purities is expounded;
one's own master should be asked to explain the citations,
reasonings, and instructions relating to this.[58] (266)

If even the conventional reality of Action Tantra
presents itself in the form of deities,
how could austerity and cleanliness be appropriate?
Neither purity nor impurity exists for gods,
nor are they ever discomfited by austerities. (267)

Some maintain that while the theory of Performance Tantras
agrees with that of Yoga Tantra, its observance
is practiced as in Action Tantras. (268)

This, however, is not so with any certainty. As this is
an ambiguous tantra, one sometimes observes cleanliness,
but usually, it is taught, one practices to suit oneself.[59] (269)

While in Performance Tantras the purposes of the five Buddha-families
may be accomplished, their terminology is lacking. (270)

Even their hand gestures and pure physical colors
are not described here as in Yoga Tantra.
Thus, on the levels of Yoga Tantra downward,
it is not taught that conventional reality
appears in the form of deities. (271)

Nevertheless, a special feature of technique here
is meditation on a painted image as if it were a deity,
even while one views conventional reality as a whole
to be as it appears. (272)

In Great Yoga Tantras, the Victor taught
such categories as the hundred families when,
as a feature of his skill in means,
he introduced these conventionally real appearances
as grounds-to-be-purified and as agents of purification. (273)

This is how the entire conventional reality
of the Old School of Mantra has been confused
with theory, because the aspect of conventional appearances
has not been differentiated from that of deities. (274)

[The four yogas do not have separate theories]

Proponents of the earlier diffusion of Mantra say,
"The four tantra classes of yoga, great yoga,
further yoga, and super yoga are levels of vehicle."
They maintain super yoga to be best among these. (275–276)

Adherents of the later-diffusion Mantra systems accept
yoga, great yoga, further yoga, and super yoga
to be stages in meditative concentration,
not levels of tantra. (277)

Therefore the Yoga and Great Yoga
found among the four classes of tantra
are not the same as the yoga and great yoga
included among the four yogas, (278)

just as, for instance, the great serpent-spirits
Padma and Mahāpadma and padma
and mahāpadma flowers are not the same things,
even though their names are the same. (279)

Thus in the new systems of Mantra
there is no class of tantra above Great Yoga Tantra,
that is, higher than the Great Yoga, (280)

nor does there exist any object of meditation
superior to the Great Yoga.
The Gnosis to which it gives rise is elaborationless
and ineffable, and therefore not considered
to be a level of vehicle. (281)

If this system is rightly understood, the theory of the *Atiyoga*, too,
is seen to be a gnosis, not a vehicle.
Know that it is not the intent of the wise to make the inexpressible
into something expressible. (282)

Thus all theories belonging to the level of learning are in agreement
from the Madhyamaka upward.
And so it is that all of them apply all citations regarding theory
in keeping with the Perfections system.
The levels of vehicle exist as means
toward the realization of that theory. (283)

[Wrong practice of the four classes of tantra]

Realization, however, lies far in the distance
if one's practice of the four tantras is in error. (284)

There is no self-creation in Action Tantra,
only prayers voiced after offerings have been made
to a painted image. Extant modes of propitiation
that do include self-creation have been modeled
after the practices of Yoga Tantra. (285)

If one practices in keeping with them,
no observance of fasts should be undertaken.
Merit is achieved if offerings are made to oneself
self-created in the form of a deity,
but evil results if respect is withheld. (286)

If one wishes to observe a fast, retain an ordinary sense
of self and, having drawn a painted image
according to the rite, take attainments from it
as if from a master. (287)

Here, no offerings of meat or alcohol are present;
refrain from all offerings
of animal substances such as musk. (288)

Remnants of offerings made to Gulang[60] or food
oblations are not to be eaten in this case.
Either to eat or to tread over the remnants of offerings made
to deities is forbidden. (289)

The Mantra practices of Action Tantras are accomplished
through the austerities
of taking sustenance from the three white foods[61] and the like
and of observing cleanliness and the rest. (290)

In both Performance and Yoga Tantras, austerity
and cleanliness are prescribed in certain undertakings
of feats within the function-group, but otherwise,
specific restraints such as austerities and fasts
are not emphasized. (291)

Here, one visualizes oneself in meditation as
a deity: offerings derived from animal parts,
such as musk incense and the like, are not forbidden. (292)

As the *Supratiṣṭhatantra* allows, "To eliminate evil,
eat the remnants of offerings made to the Buddhas."
However, food-offerings presented to spirits are not
to be eaten here. (293)

Great Yoga Tantras permit that,
in fulfilling the "nondual" *(avadhūti)* course of behavior,
even food oblations given to spirits may be eaten;
the restraints of austerities and the like are forbidden. (294)

Through such yogic exercises that are easily undertaken,
one will become a King of Mantra[62]
in this very lifetime. Learn them in more detail
through the instructions of an excellent, learned master. (295)

But it is astonishing that some practice their own
self-invented conduct, mixing up every rite,
not knowing the divisions of philosophical tenets,
and not sorting out the special features
of the different classes of tantra. (296)

[Correlation of the inner and outer levels and paths]

Upon fully obtaining the four initiations, one meditates first
in one's own home. (297)

When stability in meditation
has been achieved, one practices in cemeteries
and the like. On achieving great stability,
one becomes well versed in the signals
of body and voice and realizes reality. (298)

To engage in the conduct of a vidyādhara,
one roams about the thirty-seven places[63]—
the major, minor, and other sacred sites—
in order to bring them under one's control
and to traverse the levels. (299)

This tradition is taught in Great Yoga Tantras and treatises.
Having understood this kind of conduct,
one will become enlightened in this very life. (300)

[Misguided pilgrimage]

Nowadays, a sham observance of this mantric tradition
may be seen, one that is bereft of any understanding
of the Mantra system. The Buddha
did not teach that the thirty-seven major sites
are to be visited if one is not performing the meditations
of both processes. (301)

However good he may be,
a "great meditator" who does not cultivate the meditations
of both processes is nothing more than
a "great meditator" of the Great Vehicle Perfections, and the sūtras
do not expound any rites for visiting these sites. (302)

If someone who does not practice Mantra meditation
and who imagines himself to possess realization should
visit the major sites, obstacles will arise. (303)

But even if a "great meditator" who has no attainments at all goes there,
neither benefit nor harm results. (304)

Uḍḍiyāna, Jālandhara, Himavat, Devīkoṭa,
and other sites are filled with Indian non-Buddhist sectarians,
barbarians, ignorant people, and nomads, but
do they attain realizations? (305)

He who is endowed with the realization
of Mantra meditation and who has the good fortune to
know the signals and their significance will be blessed by
the ḍākiṇīs who dwell in those places.
For these subjects, carefully consult
the Great Yoga Tantras. (306)

Therefore, unless one is performing Mantra meditation,
it is pointless to undertake
pilgrimages to the major sites. (307)

[Kailāsa and Mānasa are not Himavat and Anavatapta]

The Himavat that, in the *Śrīkālacakra[tantra]*
and in Abhidharma texts,[64] is described
as a snowy peak possessed of a gold canopy (308)

and rose-apple trees, where five hundred elephants
encircle Airāvata and five hundred arhats dwell,
is not Mount Kailāsa, nor is Anavatapta
Lake Mānasa. (309)

Not even elephants are found there: how much less a canopy of gold
or rose-apple trees! The reason here
is as follows: (310)

The *Śrīkālacakra* states that Mount Himavat lies to the north
of the river Sītā and that in its vicinity
are found the nine hundred sixty million cities
of Śambhala. (311)

There one finds the supreme royal palace called Kalāpa,
in which magically emanated kings preach the teachings,
each for eight hundred years. (312)

There, too, forests of many kinds and orchards
abound. In the Age of Decline, it is told,
when the holy land [of India] will be rife
with barbarians' doctrines, the barbarians
will use magic powers to bring war to Śambhala. (313)

At that time, a king named Rudra, himself
an emanation of Vajrapāṇi, will vanquish
all the barbarians and again spread the Buddhist Doctrine
as far as the holy land, India. (314)

Thus one who lacks magical powers cannot journey
to Mount Himavat. (315)

The *Abhidharma[kośa],* also, details
its special features in these and other words:
"North of here and beyond nine black mountains
stands Mount Himavat; beyond it lies a lake
fifty *ārohas* wide, on this side of Gandhamādana." (316)

It also explains, "He who lacks magic powers
cannot travel there."[65] (317)

This present Kailāsa
has none of Himavat's special features whatsoever. (318)

Even in the writings of the Indian non-Buddhist sectarians,
Himavat is said [to be] between an eastern
and a western ocean. Vālmīki stated,
"Kailāsa is a fragment fallen
from the snow peak that Hanumat tossed."[66] (319)

Therefore this present Kailāsa is not Maheśvara's abode,
nor the site that Airāvata reveals,
nor the place where five hundred arhats live. (320)

The *Mahāmāyūrīsūtra* also points out
that Himavat is different from Kailāsa. (321)

The *Avataṃsakasūtra* further relates that
Lake Anavatapta is fifty *yojanas* [400–450 miles] long
and fifty *yojanas* wide. There,
jewel heaps lie strewn on the ground,
and its shores are banked with gems. (322)

From it, four rivers flow: the Ganges
descends from an elephant's mouth,
laden with silver sands; the Sītā emerges
from the jaws of a lion, bearing grains
of diamond; (323)

the Sindhu flows from the mouth of a bull
and carries with it sands of gold;
and the Pakṣu flows out of the mouth of a horse,
bearing in its current blue lapis lazuli. (324)

Each are taught to be one *yojana* [about 8 miles] wide.
After circling to the right seven times
round Anavatapta, the four rivers are described as flowing
in the four directions. (325)

All the spaces between are completely filled
with red lotuses, blue lotuses,
and various other kinds of flowers,
as well as by various jewel trees. (326)

See the *Avataṃsaka* for a more detailed account
of these and other special features. (327)

The present Mānasa does not possess
any of these special features.[67] (328)

Regarding this, some contend:
"But even Vulture Peak
no longer exists as it was described
in the *Ratnakūṭasūtra*. Every place
is seen to change its appearance
due to the passage of time."[68] (329)

Listen, as I shall analyze and explain this, too.
There are two kinds of description:
one factual and the other eulogistic of attributes. (330)

In the declamation of its attributes
following the tradition of poets,
Vulture Peak was said to be lofty,
rounded, and the like. It is a grand peak
of the holy land, just as our great plain
stands out in Tibet. (331)

And so the poet
is not to be considered wrong for describing it thus.
The learned, however, would count it a fault
if, when describing its factual state,
any mistakes of exaggeration or omission should occur. (332)

When praising a cow, for instance,
a poet may write, "She's either
a snowy mountain that knows how to move
or the fallen fragment of a cloud," (333)

"The tips of her horns are like diamonds,"
"Her hooves are sapphires,
her tail a wish-fulfilling tree,"
and so on. (334)

Or again, when praising a person,
his face may be either the sun or moon,
his teeth a rosary of snowy peaks.
To describe vastness, space is used
as a simile. (335)

For smallness, the atom is used as a simile;
for bulkiness, Sumeru; for a mouse,
the elephant; for a rich man, Vaiśravaṇa; (336)

for a petty king, Śakra [king of the gods];
and even a quite ordinary religious teacher
is lauded as "like the Buddha."
To the poet, such exaggerated praises are not forbidden. (337)

But when describing an actual condition
or establishing a thing's defining characteristics,
how could learned people be glad
if a thing is described as it is not? (338)

Therefore the eulogizing of Vulture Peak and the rest
were in accord with poetic custom.
But if one errs when giving
the factual descriptions of Mount Himavat,
Anavatapta, and the like, one
is hardly omniscient. (339)

It is possible that these could have deteriorated slightly
through the full impact of this Age of Decline,
but how could the descriptions be totally wrong? (340)

[Tsari is not Devīkoṭa]

The place called Cāritra is to be found in the south,
on the shores of the ocean.
It is not Tsa-ri Tsa-gong. (341)

Some claim that Tsari is an alternate location of Devīkoṭa.[69]
The *Vajraḍākatantra,* however, states,
"A *bhatra* tree stands in Devīkoṭa," and again, (342)

"Within a grotto in Tibet dwells Sahajā;
the goddess who resides in that region
has her abode in a *bhatra* tree."[70] (343)

If indeed a *bhatra* tree were found
thereabouts, that would be consistent with
this being the spot. (344)

Even if Mount Kailāsa, Tsari, and the rest
were sacred sites, it is taught
that the individual who should journey there
for the purpose of accomplishing feats of conduct
is an initiate equipped with the pledges (345)

who knows the signals and their responses,
and who is steady in realization of both processes.
A person who lacks those qualities
is forbidden by tantras to visit these sites. (346)

[Monocausal soteriologies are unsound]

"The result of the three Buddha-bodies arises
from the White Self-Sufficient Remedy," some claim.[71]
But no result can arise from a single cause,
and even if it could, it, too, would be singular,
as in the case of the Disciples' cessation. (347)

Others teach, "Merit should be dedicated
after meditative cultivation of
the White Self-Sufficient Remedy."[72]
In that case, the Self-Sufficient Remedy would become twofold. (348)

And if one requires refuge-taking,
the will to enlightenment,
meditation on a chosen deity, and the like,
this Self-Sufficient Remedy will become multiple.
Thus no tradition such as this Self-Sufficient Remedy
was ever expounded by the Fully Enlightened One. (349)

Emptiness was extolled by the Sage
in order to check reification.[73]
"Just by offering a verbal salutation
to the Buddha," he did indeed say,
"one will be liberated from Cyclic Existence." (350)

Similarly, he stated that one will be freed
from all misdeeds merely by circling a stūpa,
merely by hearing the teachings
of interrelativity and the like, or merely
by recalling certain mantric syllables.
But without understanding the intent
of these statements, one should not rely
on the words alone. (351)

An arrow alone has no efficacy;
it will achieve its desired function
[only] if one is skilled in shooting
with a good bow. (352)

Just so, emptiness alone has no efficacy whatsoever.
But one will gradually achieve the desired result
if technique and understanding are rightly united. (353)

The *Vajrapañjara[tantra]* states very clearly:
"Buddhahood will not result
if the means is emptiness. (354)

Emptiness is not the means because the result
would not be other than its cause.
The Victors expounded emptiness
to eliminate [substantialist] theories and to put an end
to the egoistic attachments of those
who postulate a substantial self. (355)

Buddhahood will be surely attained,
therefore, by having as one's technique
the 'maṇḍala-circle,' which is the bond of bliss,
and by the yoga of Buddha-pride."[74] (356)

Know, too, that the *Vairocanābhisaṃbodhi[tantra]* declares, (357)

"The teaching of a gnosis
and a discipline unequipped with technique
was taught by the Greatly Valiant One
to induce the Disciples toward that goal [of theirs]. (358)

The unequaled vehicle, the unconditioned, is won
by those saviors of the three periods of time
after they have trained to become
possessed of Gnosis and technique." (359)

Dharmakīrti's comment in the *Pramāṇavārttika*
has this same sense: "Virtues and flaws
become very distinct within him as a result of
being cultivated for a long while
by various means in many ways. (360)

Therefore, as even his mind is clear,
he is rid of the traces of causes.
This is the difference between the Great Sage, who engages
in others' benefit, and the individually enlightened. (361)

For that reason, that one alone who mastered means
is acknowledged as the Teacher."[75] (362)

Therefore, if one has not trained in technique,
it is impossible to know
all objects of cognition or
to fulfill the aims of others. (363)

Just as, in weaving, the warp is virtually uniform
and qualities appear through variations
in the weft, so, too, is emptiness
virtually uniform, the qualities
of the result being manifest due to technique. (364)

Extinguishment *(nirvāṇa)* is won through the theory
of emptiness, but if one is skillful
in means, one attains full enlightenment.
Be very persistent, therefore,
in the cultivation of skill in technique
if you want to attain Buddhahood. (365)

Arhats, the solitarily enlightened,
and the fully enlightened are all equals
in terms of liberation, yet the greater or lesser excellence
of their qualities is differentiated through techniques. (366)

A statement in the *[Mahāyāna]sūtrālaṃkāra* also has this same import:
"Just as the particulars of its knotting
decide whether or not a cloth is colorful, (367)

so, by virtue of its propellant causes,
the Gnosis of liberation is vivid or not."[76] (368)

In Master Mātṛceṭa's words, also,
the very same meaning is found:
"The rhinoceros-like ones and the Disciples
who follow You are Your equals
merely in pacification, but not so
in the gathering of inconceivable qualities."[77] (369)

Therefore, if anyone aspires to Buddhahood,
he should become familiar with emptiness
and diligently cultivate skill in means. (370)

The *Prajñāpāramitā* teaches that
"One should become familiar with emptiness
but not apprehend it directly."[78] (371)

If bare emptiness is cultivated in meditation,
one will be unable to realize even emptiness itself
and, even if one could realize it,
one would fall into the cessation of the Disciples. (372)

The *Āryaratnakūṭa* relates, "The lion
fears nothing at all, yet it grows alarmed
if it sees a great fire. So, too,
the bodhisattva is unafraid of any other factor whatsoever,
but emptiness he fears." (373)

The intended meaning here is
that he fears to pass into Extinguishment
through emptiness that is devoid of technique. (374)

[Misconceptions about the final result]

Some hold that the result,
the three Buddha-bodies,
comes from cultivating emptiness in meditation,[79]
while others maintain that luminosity
is the result of meditation on the conjunction [of Buddha-bodies].
Since the causes and effects are mistaken,
both theories are faulty.[80] (375)

Some hold that Buddhahood
can be attained without traversing the levels and paths,[81]
or that the knots in the channels no longer exist
when one circumambulates Kailāsa
and the like. Since they do not understand the intent
of the tantras, these are gravely contradictive. (376–377)

It is precisely through the correlativity involved
in traversing the ten levels and so on
that pilgrimages to the outer sites
and an inner unwinding of knots within channels
take place. (378)

On this topic, consult passages on the levels and paths
in Great Yoga Tantras. To journey
to the sacred sites without also traversing
the levels and paths is an amusing idea. (379)

Some accept neither the four initiations
nor the schema of the four paths consisting of
the process of creation and the rest,
and yet maintain that the result
of the Vajra Vehicle is the four Buddha-bodies.
This, too, is a misapprehension. (380)

Others have been heard to teach that
the final result is luminosity.[82] (381)

This is not the understanding of Saints.
The *Pañcakrama* and the *Caryāmelāpaka* state
that the emergence from luminosity
of a conjoined Buddha-body is the culmination. (382)

[Adepthood]

Some claim that adepts *(siddha)* are inferior
to "realized ones" *(rtogs ldan)*. They have also been heard
to teach that "realized ones" are not found
even among the eighty adepts.[83] (383)

This kind of talk is a defamation of Saints
and of masters. One should cover one's ears
if one even hears this spoken,
to say nothing of believing it. (384)

Listen while I explain why this is so.
A lesser adept is one who has attained the Path
of Seeing; a middling adept, one who has won
the eighth level; and a great adept,
one who has gained the level of Buddhahood.
No adept is found among non-Saints. (385)

This indeed is the intended meaning
of the *Sūtrālaṃkāra*'s words, "Know perfection
as perfection and nonperfection;
nonperfection, also, is held to be
perfection and nonperfection."[84] (386)

This is also taught by the Lord
of Meditators [Virūpa] in Path with Its Fruit texts.
Our adepts are of such a kind. (387)

Nowhere in any sūtra or tantra is it stated,
"This is the definition of a 'realized one.'"
"Realized ones," therefore, are well known among the ignorant,
but not among the wise. (388)

[Unsound categorizations of attainments]

Some say, "There are three: experience, comprehension,
and realization. Among these,
experience is inferior, comprehension
mediocre, and realization best."[85] (389)

This, too, should be examined a bit.
If sentience is being called "experience,"
then all sentient life possesses that, (390)

or, if meditative experience is meant,
that obtains from the Lesser Path
of Accumulation up through the Final Path. (391)

But if a self-referential *(so so rang rig)* Gnosis is meant,
then only persons who have attained Sainthood
possess that experience. (392)

Comprehension *(go ba)* and realization *(rtogs pa)* are synonymous terms
that are identical in sense; they are nothing more than
variant renderings by translators of a single Sanskrit word. (393)

If clear and unclear realization
are being called "comprehension" and "realization,"
then call them that. In certain texts,
meditative absorption is described
as "experiential perception," and the Gnosis
of a Fully Enlightened One as "pure perception." (394)

I have also seen the level of Buddhahood
described as "the flawless meditative experience,"
but in these kinds of experience
and realization, there is no differentiation
of better or worse. (395)

Some say, "There are four: one-pointedness, nonelaboration,
one-flavoredness, and nonmeditation.
Among these, one-pointedness
is the Path of Seeing; nonelaboration,
the first through seventh levels;
one-flavoredness, the three pure levels;
and nonmediation, the level of Buddhahood."[86] (396)

Listen, as I shall analyze and explain this, too.
Is what is here being counted as a mere
similarity of qualities, even though the meditator is
just an ordinary person,
or does this actually involve the veritable levels
and paths of true Saints? (397)

As long as it was taught in scripture,
there is nothing wrong in ordering
some mere common characteristics in relation to an
ordinary person. (398)

For instance, the **Svapnanirdeśa* relates that
a first stage is indicated if one sees
a clay stūpa of the Sage; seeing one
made of stone is the second stage; (399)

one that is whitewashed, the third;
one with a canopied platform, the fourth;
one with cleansed stone steps, the fifth;
one enchained with gold, the sixth; (400)

one draped with jewel nets, the seventh;
one draped with a net of bells, the eighth;
and, it is said, no additional dreams
are seen on the ninth and tenth stages.[87] (401)

I have seen this and other sorts of dreams
classified into ten stages,
but these are the ten stages of zealous conduct—
not of Saints. (402)

Similarly, if any statement has been seen in sūtras
and tantras to the effect that one-pointedness and the rest
are also stages of zealous conduct,
there will be no contradiction.
However, nothing of the sort has been taught. (403)

In any case, it would contradict
every sūtra and tantra if this schema
were applied to the levels of the Saints.[88] (404)

[All systems are not valid on their own terms]

"The vehicles are true on their own terms,"
some proclaim to all and sundry,[89]
yet this, also, must be scrutinized. (405)

If everything spoken were true,
then a false word would be an impossibility. (406)

If every philosophical tenet were true,
then the preaching of harm
as a virtue, that there is no afterlife,
and all other wrong views
would also be true. (407)

Still, it might be surmised, "Granted that
even the best of the Indian non-Buddhist sectarians
have many falsehoods, such as the belief
in permanent entities and the like, (408)

yet since they also have many truths, such as generosity,
moral discipline, forbearance, and the like,
on the strength of this element of truth
all philosophical tenets are valid on their own terms." (409)

But while their generosity and similar teachings
may be mostly valid, these traditions are unable to save anyone
because despite their other good doctrines,
they err in the essentials of refuge, theory, and technique. (410)

"But all Buddhist vehicles are true
on their own terms," one might think.[90]
This, too, should be briefly examined. (411)

The Buddha's discourses possess two kinds of meaning:
interpretable and definitive.
His words, too, were spoken
either literally or allegorically. (412)

The vehicles he revealed are either mundane or supramundane;
and his three modes of teaching are through a special intention,
through allusion, or direct.[91] (413)

With the intent of functioning in common with worldlings,
he taught that external objects exist,
but, having in mind the reasoning
that investigates conventional reality,
he taught that phenomena are mind.
Again, having in mind ultimate reality,
he taught that all phenomena are elaborationless. (414)

Therefore one should not take literally
all those sūtras and tantras he uttered
with interpretable meanings,
allegorical words, through special intention or allusion,
and having in mind mundane vehicles. (415–416)

Whatever he taught with definitive meaning,
literal wording, supramundane vehicles, and direct explication
should be accepted just as spoken. (417)

"But," it might be objected, "love, compassion,
generosity, and many other true principles
are to be found also among the Indian non-Buddhist sectarians. (418)

And since the Buddha's Word, too, was taught with interpretable meaning,
intentional or allusive explicational modes, and other untruths,
both are equal in the possession of truth and falsity,
so why should the Buddha's words be accepted
and theirs rejected?" (419)

The Buddha leads by interpretable meanings and then
establishes one solely in truth,
whereas the Indian non-Buddhist sectarians lead with truths
and then establish one solely in falsehood. (420)

[The essentials of doctrine are not to be undermined]

That is why we revere the Buddha.
Here in this Land of Snow-Peaks [Tibet], too, I note
how some display noble ways of behavior
and then induce people into false doctrines.
As with the teachings of the Indian non-Buddhist sectarians,
we reject them. (421)

I regard as the Buddha himself that master who rightly sets forth
the principles of the various vehicles
and then explains their essentials
in agreement with the Enlightened One's words. (422)

But I look with great horror upon him
who undermines the Doctrine's essentials,
even if he teaches the rest correctly. (423)

The misadventures that have come to pass
because of such people are legion.
In times long past, for instance,
Daśagrīva of Laṅkā strenuously undertook
the propitiation of Maheśvara.[92] (424)

He obtained the boon of a lifespan
twelve million years in duration, plus
one-half million more. Seized by envy,
Viṣṇu offered Daśagrīva some words of advice: (425)

"You were so very diligent, and yet
Maheśvara has given you such a small boon!
Ask him once more for a half-million years that are
not those that were given earlier." (426)

Trusting in this, Daśagrīva made that request to Maheśvara
and it was granted, whereupon the first
boon vanished completely—
for the wording had altered the essentials. (427)

It is related that Hiraṇya, too,
lost a boon in the very same way.[93]
It has been noted how the power of a mantra
has been weakened by deceitful people's injection
of *oṃ* into an *oṃ*-less mantra. (428)

Many other instances have been observed
in which powers of mantras have been vitiated,
and realizations delayed, due to
the improper omission
of *svāhā, hūṃ, phaṭ,* and the like, to their inclusion
in mantras in which they do not belong,
or to the altering of mantras' essentials
by the deceitful. (429–430)

So, too, it is said
that through the revision, little by little,
of the essentials of the teachings,
accomplishments deteriorate. (431)

Thus, even if the rest of the teaching is good,
all is lost if the essentials have been eroded.
Therefore every teaching of the Disciples' Vehicle
is undone if the essentials of vows
and of the Four Truths are altered. (432)

All the teachings of the Great Vehicle
are undone if the essentials of the will
to enlightenment and of its discipline
are altered. And every Mantra teaching
is undone if the essentials of initiation
and of the two processes are changed. (433)

Therefore, there are some present-day religious traditions
in which, it is feared, the essentials
have been altered. (434)

Listen, as I shall briefly explain what I mean.
The system of Individual Liberation
is surely vitiated if its vows
are taken to last until enlightenment,
and so I have misgivings that this
may be an altering of essentials. (435)

Instead of conferring the bodhisattva's vows
in accord with the Madhyamaka system,
some are seen to perform a Mind-Only rite
for one and all. (436)

This surely vitiates the rite for these vows,
and I regard it, too, as an altering
of essentials. (437)

This is also true of the teaching that the supreme
discipline of the will to enlightenment—the will to exchange
oneself for others—should not be cultivated
in meditation. (438)

The teaching that Mantra meditations
may be performed without initiation
has been forbidden by Vajradhara,
and so I am apprehensive
that essentials have been altered here. (439)

One hears of people who inspire conviction
in fools through many innovative instructions,
even though they themselves do not
properly cultivate in meditation the two processes,
which are the best of Mantra paths. (440)

Since this is forbidden in every sūtra
and tantra, I suspect that in this, also,
lies an altering of the essentials.
The culmination of the process of generation
occurs in the adornment of one's head
by a visualization of one's spiritual progenitor. (441)

That spiritual progenitor is none other than one's own master.
The tantras declare that no realizations
will follow if this practice is confused,
yet there are those who teach, "Do not visualize
the master as seated on the crown
of one's head."[94] This, too, is an instance
in which essentials may have been altered. (442)

Believing "existent virtue" to be the Realm of Reality,
some turn that, also,
into an object for dedication. This transformation
of the objectless Realm of Reality
into objectified virtue (443)

has been denounced as a noxious dedication, and thus
I regard this, too, as an erosion of essentials. (444)

Likewise, many other instances may be found of the altering
of essentials in the meditations of inner heat,
the Great Seal, and others, and in the pledges and vows,
but I shall not discuss them here,
for these are topics pertaining to the Mantra tradition. (445)

In every sūtra and tantra, the Victor
has taught that the root of every teaching
is emptiness which has as its essence compassion—that is,
means and discriminative understanding in conjunction. (446)

Nevertheless, some teach bare nonelaboration
as a White Self-Sufficient Remedy. I fear this, too,
to be an altering of essentials. (447)

Little harm is done if lacunae and additions
or other trifling errors should occur
in teachings that are not vital. (448)

But if the essentials of doctrine have been altered,
one will not attain enlightenment
even though the rest may be good.
If, for instance, the vital veins of a being,
the root of a tree, the germ-pore of a seed, (449)

the supporting beam of a loom, the key elements
of an *elixir vitae,* or vital points of the sense organs
become ruined, none of these will be able to function. (450)

So, too, will all one's efforts be futile
if the teachings' essentials become spoiled,
however nice it may seem otherwise.
Therefore it does not really matter if one errs in some
minor matters, but one must investigate and
make sure the essentials are correct. (451)

[How demons seek to undermine essentials]

Certain demons that strive to corrupt
the essentials present themselves
as the true Buddha. (452)

Others deceive sentient beings
by donning the apparel of an abbot, a master,
a teacher, a parent, or a kinsman. (453)

Some speak harshly and divert one by threatening behavior,
while others speak gently
and beguile one with their loving ways. (454)

Some divert through erroneous explanations
of the scriptures taught by the Buddha.
Some turn one away by labeling good reason bad. (455)

Some divert by making poor reasoning seem good.
Some offer lures of money, food, or whatever it is
that one desires and then give one false teachings. (456)

Some generate a slight meditative concentration within one's body
and mind and, after one has learned to trust them,
deceive one with false teachings. (457)

Some display trifling miracles or prescience
to awaken faith in fools, and then they later teach
a false doctrine. (458)

Others pretend to have had spiritual experiences
and exhort, "I myself meditated thus,
and such and such a realization arose.
You, too, should meditate in this way,"
and thus they send one astray. (459)

In sum, it is clearly stated in every sūtra
and tantra that a teaching which
mostly agrees with the Buddha's Word
and yet wrongly teaches the essentials is a demon's blessing,
even though it may be taught in a way that seems very nice. (460–461)

Listen while I briefly relate
how these sorts of things occurred in the past.
Once, when Rinchen Sangpo was living,
one who was called Sanggyä Kaṛgyäl appeared;
rays of light would shine from his brow
as he sat in the posture of meditation
in space.[95] (462)

Sometimes he sat on a throne
of *vīraṇa* grass. He taught the doctrine
of emptiness and seemed imbued with
great love and compassion;
through his preaching, meditative states
arose in others. (463)

The entire populace was devoted to him.
He taught a doctrine that differed from and
slightly modified the Doctrine of the Śākya King [Buddha Śākyamuni]. (464)

His doctrine flourished far and wide. At that time
Rinchen Sangpo, who had propitiated six months,
came into his presence with a mind steadied
in meditation. (465)

When Sanggyä Kargyäl was seated in mid-air in a posture
of meditation and was expounding his doctrine,
Rinchen Sangpo merely glanced at him,
and as a result of this Sanggyä Kargyäl
fell to the ground in a faint. (466)

It is said that if that great being Rinchen Sangpo
had not been alive at the time,
the false teachings of Sanggyä Kargyäl
would have become established. (467)

Moreover, it is told that a great serpent-spirit
named Kargyäl, who delighted in evil,
had possessed some poor wretch
and disguised himself as a Buddha. (468)

It is possible for certain demons of this kind
to assume the form of humans or Saints and then to teach—
after mixing their false teachings with the essentials of the Doctrine—
in order to propagate a wrong doctrine. (469)

For, just as poison that has been mixed with good food
can kill most people, but poison alone,
if recognized for what it is,
cannot kill anyone, (470)

so others can only be deceived
when some good doctrine has been mixed
with falsehood. If their teachings
were recognized as simple lies,
demons could never deceive anyone. (471)

And so, just as the meat of a donkey
cannot be sold unless a deer's tail is displayed,
so people cannot be gulled by false teachings
unless a show of good behavior is made.[96] (472)

There is no certainty that
every blessing of demons is purely evil. (473)

Rather, within the good,
they slightly modify the essentials
and dupe others with seeming benefits. (474)

Knowing this, one should rightly hold
to the essentials of the Doctrine,
undiluted and consonant with sūtras and tantras,
for no matter how fine its wheels may be,
a chariot cannot move if its axle is broken, (475)

and the other sense organs cannot function
if the faculty of life has been stopped.
Just so, no matter how good other precepts may be,
they are powerless if the essentials
of doctrine have been vitiated. (476)

Thus Maitreyanātha declared in the *Uttaratantra*
that, as there is none other in the three realms
wiser than the Fully Enlightened One,
the sūtras and tantras he taught should not be
mixed up. (477)

To mix up the sūtras and tantras
is to abandon the Doctrine
and to disparage the Saints.[97] (478)

[The use of scripture and reasoning in refuting erroneous tenets]

Next, I shall briefly explain the system
one should take in refuting erroneous tenets.
Once, the Indian non-Buddhist sectarian *Sarasvatīnanda,
on seeing a painting that depicted the Buddha
trampling upon Īśvara and other great teachers
of the Indian non-Buddhists,
painted another in which their roles were reversed. (479)

The great scholar Jñānaśrī[98]
entered into a formal debate with him
in the presence of witnessing arbiters, including representatives
from both Buddhist and non-Buddhist traditions,
the local king, and others. He announced:
"This illustration of the Buddha underfoot
is a fabrication. (480)

Therefore it is an error."
His opponent replied in kind, "So is that one which shows
Īśvara being trampled by the Buddha!" (481)

At this point the scholar argued,
"The Buddha being trampled underfoot
is not taught in your original scriptures. (482)

But our tantras have, from the very first,
depicted the non-Buddhists beneath his feet.
Thus our tradition is no fabrication." (483)

When his opponent had lost all capacity to reply,
Jñānaśrī addressed the king, "O King!
If fabrications like this flourish
in your kingdom, still others will spring up,
and since that would harm the Doctrine in general,
why should it not hurt him as well? (484)

Also, if such fabricated religious traditions
should appear among Buddhists,
O King, you must prohibit them."
With these instructions, he erased
the murals. (485)

It is told that he later refuted
in debate the philosophical tenets
of the Indian non-Buddhist sectarians and
that the Buddha's Doctrine came to flourish. (486)

Had the original Vedas, the scriptures acknowledged
by the Indian non-Buddhist sectarians themselves,
expounded such a false teaching,
it would not be right to call it a fabrication. (487)

One would have to refute the teaching
with other reasoned arguments after having adopted
a system of philosophical tenets.
If the philosophical tenets to which both
oneself and the opponent subscribes
appear to have been contradicted,
refute logical contradictions through reasoning. (488)

If there is a contradiction with
scriptural authority, heed this advice
on the proper way to refute this. (489)

If the opponent accepts a text as authoritative
and yet practices contrary teachings,
he should be refuted on the grounds
that he has contradicted his own scripture. (490)

If, however, he does not acknowledge
that scriptural authority, yet accepts another
of his own scriptures as authoritative,
then his false doctrines cannot be refuted
on the strength of one's own. (491)

Rather, they must be rebutted by means
of that very scripture which he accepts as his authority. (492)

For instance, a wrongly practicing follower of the Great Vehicle Perfections
cannot be confuted by the argument,
"This conflicts with Mantra texts."
By the same token, even if certain followers
of the Mantra tradition practice wrongly, (493)

they cannot be refuted by pointing out a contradiction
with Perfections scripture.
Similarly, the mutually contradictory scriptures
of the Greater and Lesser Vehicles are not sufficient
to disprove the scriptural authority of the other. (494)

However, if someone accepts the Disciples' basic texts as his own
and contradicts their scriptural contents,
he can be refuted by that same scriptural authority. (495)

Similarly, if a Kadampa or anyone else
who acknowledges the writings of Lord Atīśa
is found to contradict Lord Atīśa's tenets,
this will disprove the Kadampa's position, (496)

or if a Great Seal adherent who reveres Nāropa contravenes
Nāropa's writings, that will disprove
the Great Seal adherent's position. (497)

Similarly, if while practicing the Mantra tradition
someone contravenes the tantras,
this will disprove the Mantra follower. (498)

And if a Perfections adherent in
his practice contradicts the sūtras,
why would this not refute him? (499)

Listen, as I shall explain some brief examples.
One should understand it to be a contradiction
of Lord Atīśa's tradition itself to assert that
this is not an era for Mantra practice,
when Lord Atīśa himself practiced it.[99] (500)

And to follow Atīśa's tradition in the conception
of the will to enlightenment, and yet
to make the rite open to everyone
or to perform a rite for imparting the ultimate
will to enlightenment—both of which
Lord Atīśa never accepted—is to controvert one's own
tradition, let alone that of others. (501)

Nārotapa himself emphasized
initiation and the two processes as main religious practices. (502)

To belong to Nāro's lineage
and yet fail to cultivate initiation
and the two processes is a contradiction
of one's own tradition, let alone of the tantras. (503)

As Marpa of Lhodrak had no Vajra Sow blessing,
to open the gateway to the Doctrine with that rite
while upholding the lineage of Marpa
contravenes one's own tradition, let alone the tantras.[100] (504)

The instructions on "Nāro's Six Doctrines"
were nothing but that until after Mila [Repa]. (505)

To leave off the Six Doctrines and cultivate in meditation
such instructions of others as the Path with Its Fruit and
Great Seal—and yet to trace all this to Nāro's lineage—
is to confute one's own tradition,
let alone those of others.[101] (506)

To trace back to Vajradhara
volumes originating from treasure-caches,
teachings pilfered from other systems, (507)

teachings that have been composed [as apocrypha],
those that somebody dreamed,
or those that have been obtained through memorization, (508)

and to receive scriptural transmissions
for these from other [traditions]
will contradict one's own word,
let alone the Doctrine.[102] (509)

If these sorts of contradictions are seen
to have been accepted, they should be recognized
for what they are. In brief, any teaching
that contradicts the Teaching,
no matter where it may be found, should be refuted
with scripture and reasoning. (510)

An opponent such as an Indian non-Buddhist sectarian
may not acknowledge his tradition's scripture
as authoritative, and may even contradict that scripture, saying:
"This is my master's orally transmitted tradition."
Even though he may refuse to acknowledge
those scriptures, one should ask him
to identify his principal lineage. (511)

If that tenet has existed
within the tradition from the start,
the wise will pursue it no further,
even though it is wrong. (512)

For what can even a Buddha do for
beings who engage in evil? (513)

However, if a doctrine is an adventitious invention
that was not extant from the beginning,
it should be abandoned—no matter who holds it,
whether Buddhist or Indian non-Buddhist—because
everyone understands it to be a fabrication. (514)

If we ourselves harbor such a doctrine,
may the wise laugh also at us.
If royal laws exist, then one is subject to punishment. (515)

And if the sale of false goods
is made liable to penalty, why should
the concoction of false teachings not also be punished? (516)

[The use of scriptural citations]

Pretending to be learned, some fools cite
from sūtra and tantra passages without knowing the context,
but, as with the jesting banter of fools,
one never knows where all this will lead. (517)

Take, for instance, citations that advise,
"Prostrations, offerings, giving, moral discipline,
and the rest are not required"; "Neither
initiation nor the will to enlightenment
need be performed"; (518)

"Neither meditation
nor recitation are needed here";
"Neither virtue nor nonvirtue obtain"; "Neither Buddhas
nor beings exist"; and so on. (519)

All scriptural statements like these are to be used
as citations on theory, not on meditation or conduct. (520)

Other passages urge, "The uninitiated obtain
no realization"; "A rite will be ineffectual
if it is disordered"; "Misconduct will lead
to infraction"; "One will not be blessed
if mistakes are made in meditating on deities";
"Harm will occur if one doubts"; (521)

"Therefore, whatever the rite one undertakes,
it must be performed immaculately."
All citations like these concern meditation and conduct,
not theory. (522)

Furthermore, there are two contexts
in which citations are applied: mundane and supramundane. (523)

Exhortations to the diligent observance
of initiatory rites, pledges, vows,
and the like were addressed to worldlings
who have not crossed the ocean of Cyclic Existence. (524)

"Initiations, pledges, and the rest are unnecessary.
You are released from the performance of all
prostrations and offerings. Discarding
all cultivation of meditations,
relinquish all paths as you would a boat."
Statements like these were spoken to persons
who have crossed beyond the ocean of Cyclic Existence. (525)

Understanding such contexts, one should apply
citations that correspond to them.
Citing scriptures without understanding
such a system will cause the learned to laugh. (526)

However much he may mistake the path,
one who has eyes will never step over
a precipice. In the same way, even though
he may make mistakes, a learned person
cannot stray beyond the bounds of the Buddha's Doctrine. (527)

But if one who is sightless takes a wrong path,
he will plunge over the edge and fall.
So, too, if an ignorant person goes wrong, he passes
beyond Buddhism and plummets downward. (528)

With an artist who knows bodily proportions,
mistakes in length are a matter
of no more than a single finger's breadth.
But when the work of a painter who knows no proportions
goes wrong, it becomes something hilarious. (529)

Similarly, it is just a trifle
about the meaning of the words if one who knows
the doctrinal scriptures errs, but
if one who knows nothing of the basic texts errs,
it amounts to the destruction of religion. (530)

Therefore, if one's wish is to practice
in harmony with the Buddha's Doctrine,
one must act in accord with scripture.
No matter how many of them there may be,
chessmen are dead men if they do not occupy squares,
and doctrinal traditions that are not authentic in origin
are also like corpses, whatever their number. (531)

[Spurious precepts, sūtras, and tantras are not to be accepted]

Many religious traditions abound, hailed
as oral and single-recipient transmissions.
They are acceptable if they agree with the tantras,
but otherwise they are compilations of falsifications. (532)

There is also no harm in accepting the transmission
of teachings in dreams, visions of gods,
and the like, so long as these accord
with sūtras and tantras. (533)

But if they do not accord with all the sūtras and tantras,
they should be known as demons' blessings.
A master, too, should be perceived as a master
if he is in harmony with the sūtras and tantras. (534)

But, master or no, be indifferent toward him
if he does not teach in accord with the Buddha's teaching. (535)

Do not, without investigation, baselessly assert:
"This is authentic!" and accept
any dreamed doctrine, tutelary deities seen in visions,
prophesying Buddhas, or sayings attributed to a master, (536)

for the Victor has warned that these
may also appear by the blessing of a demon. (537)

Therefore, accept as authoritative either the Buddha's
highest teachings of definitive meaning
or that which is established by objectively grounded reasoning. (538)

Do not accept as authentic the sūtras or tantras
composed by charlatans. The *Kaushika'i mdo,*
the *'Phags pa shig can,* the *bLo gros*
bzang mo chung ngu, and the like are all sūtras
written by Tibetans. (539)

Moreover, both Old and New schools of Mantra
have many tantras that were composed by Tibetans.
The wise will place no confidence
in fabricated sūtras and tantras like these.[103] (540)

There exist texts such as the *gTsug tor nag mo*
that were composed by gods and spirits of Tibet.
And while some slight, fleeting blessing
may issue from these, it would be wrong
to accept them as authoritative. (541)

Tantras of the Indian non-Buddhists such as
the *Goddess Koṭārī (Lha-mo gNas-mkhar)* also exist.
And while these may possess some slight truth,
it would be wrong to deem them authoritative scripture.[104] (542)

Explaining the reason for this,
Maitreyanātha states in the *Uttaratantra:* (543)

"Even the Indian non-Buddhist sectarians, blinded by nescience,
possess some slight truths—as in worm-made letters—
but one should place no confidence in them."[105] (544)

[The need to be skeptical about relics and supernatural phenomena]

Now I shall briefly assess the causes
of relics, remains of heart and tongue, and the arising
of images and the like from bones. (545)

Relics of the three kinds of Saints
appear through the power of virtue
and are a source of merit for embodied beings.
They are like jewels that come forth
from a mineral deposit.[106] (546)

Some relics, however,
are fashioned by malignant spirits;
some are created by the agency
of the four elements; and it is also possible that some are
manifested by gods who love the Doctrine,
in order to inspire faith in beings.
Nowadays, most relics are fake. (547)

Therefore they should be investigated through expert discrimination.
The occurrence of heart- and tongue-remains, or of images
and the like, is not taught by scriptures. Rather, all such
occurrences are usually counterfeit. (548)

Even if they are genuine, it is difficult
to say whether they are good or bad,
since they have neither
scriptural nor logical authority. (549)

The ignorant interpret as wondrous signs
the rising of many suns, chasms
in space, rainbows at night, (550)

light rays shining on a human body,
gods and ghosts seen suddenly, relics
falling from a living body without contrivance,
and similar sights. (551)

But if the wise should witness such things,
they should know them to portend
obstacles to come. (552)

The ignorant marvel at images that weep tears or walk about or dance
or speak; they are filled with wonder
by rains of blood, the subterranean braying
of an ass, animals speaking in human tongues,
and the like. (553)

But if the wise witness such things, they know
either that enemies will invade the land
or else that still other inauspicious things will take place. (554)

If other events similar to these should occur,
carefully question the wise about them.[107] (555)

[Etymological errors]

The above has been a summary analysis of mistakes in meaning.
Now listen, as I shall give a brief analysis of errors
in wording.[108] (556)

Some interpret *bcom ldan 'das* ("Lord, Blessed One," *bhagavān*)
as meaning "vanquisher *(bcom)* of four and owner *(ldan)* of six";
or *glegs bam (pustaka)* as meaning "thonged boards"; (557)

or *phyag rgya chen po* ("Great Seal," *mahāmudrā*) to include
the sense of "hand";
or *ye shes* ("Gnosis," *jñāna*) as meaning "original awareness"; (558)

or *rnal 'byor (yoga)* as meaning "the union of intellect with true mind";
or *rgyal mtshan rtse mo'i dpung rgyan* ("tip ornament of a victory banner,"
dhvajāgrakeyūra) as meaning "a military troop";
or *gtum mo* ("inner heat," *caṇḍālī*) as meaning "thought that
blankets reality"; (559)

or *glu* ("song," *gīta)* as meaning "the deception of beings";
or *phur ma ri rab mnyam pa* ("camphor equal to Sumeru,"
sumerusamavālukī) as meaning "the smell of an excellent scent"; (560)

and the name *Gopā* in *shākya'i bu mo go pā* ("the Śākya daughter Gopā,"
śākyaduhitṛ gopā)—
in which *go* signifies "earth" and *pā,*
"protectress" or "nurturess," (561)

and thus, in Tibetan, *sa 'tsho* ("she who nurtures the earth")—
as meaning "understanding" *(go ba).* (562)

Ketu in the Sanskrit word *ratnaketu* denotes "pinnacle" *(dbal),*
"pinnacle" *(tog),* "comet" *(du ba mjug rings),* and so forth.
It was rendered as *dbal* ("pinnacle") in early translations,
but ever since the institution of the new revised terminology, it has been
translated as *tog* ("pinnacle"). (563)

Thus *rin chen dbal* ("jewel pinnacle"), as found in the *Śatasāhasrikā,*
was corrected in the revised version
of the *Aṣṭasāhasrikā* to *rin chen tog* ("jewel pinnacle").
Ignorant of this, some still explain it
as having the sense of "jewel luster" *(rin chen dpal).*[109] (564)

The word *potala* would be *gru 'dzin* ("a boat") in Tibetan,
and would be correct if translated as "Boat Mountain." (565)

Some, however, retained the Sanskrit word
and translated it as "Potala Mountain,"
whereupon other translators placed the word *ri* ("mountain") first
and rendered it as *ri po ta la* ("Mount Potala"). (566)

Those who do not understand its sense
mistakenly explain it as "Mount Tala" *(ri bo ta la).* (567)

In the Sanskrit, the "three
immaculate circles" is *trimaṇḍala pariśuddha.*
In Tibetan, *tri* is *gsum* ("three"), *maṇḍala* is *dkyil 'khor*
("maṇḍala, circle"), (568)

and *pariśuddha* means "immaculate."
Literally translated, it would be rendered
as *dkyil 'khor gsum yongs su dag pa* ("three immaculate maṇḍalas
or spheres"). (569)

But in a scholarly abbreviation of the term,
it is also translated as *'khor gsum yongs dag* ("the pure three circles").
Not knowing the sense of these words, some explain it as
'khor gsum g.yog ("three retinues with their servants").[110] (570)

Purī, in the Sanskrit name *Laṅkāpurī,* means "city,"
and in Tibetan the name would be *Langka'i grong khyer*
("the City of Laṅkā"). Although it is found
on an island in the southern ocean,
some who do not know Sanskrit
identify it with Pu-rangs (the town in western Tibet). (571)

The Sanskrit name *Vimalamitra*
in Tibetan is *Dri-med-bshes-gnyen* ("flawless friend").
Yet some who do not understand
the word's import explain *vimala*
as *bye ma la* ("sandy pass") and [*mitra* as] *mutra* (i.e., as *mudrā*,
"gesture"). (572)

In Sanskrit, *Narata* is the name
of a sept within the Brahmin caste.
But some, who do not know its explanation,
interpret it as *na* from *a na na* ("ouch!")
and *ro* from *ro ru song* ("died, become a corpse"),
on account of his [Nāropa's] having practiced austerities. (573)

Although *Tilo* denotes a "presser of sesame," some
construe it as a reference to the *te lo* ("skunk" [?]). (574)

Lūhi, an Indian name, means "fish-gut,"
yet some explain it as *klu yi pa*[?] ("one who belongs
to the serpent-spirits").[111] (575)

The Sanskrit name *Indrabhūti* in Tibetan is
'Byung-po'i-dbang-po ("lord of the spirits"),
but they who are ignorant of its translation
explicate it as *brgya byin byang chub* ("Śakra's awakening").[112] (576)

The Sanskrit term *avadhūti* carries the sense
of "renounced duality" or "all atremble,"
yet some interpret it as meaning "wish-granting." (577)

The Sanskrit word *doha* has the Tibetan equivalents
lhug pa ("prose, loose") or *ma bcos pa* ("uncontrived").
Though these are the referents of the term,
some, in ignorance of that explanation,
construe it as "laughter at two":
do, they say, is "two," and *ha* is "laughter." (578)

The Sanskrit word *javā* denotes a red flower,
but some, unacquainted with that sense,
explain it as signifying *mdza' ba* ("beloved friend").[113] (579)

While these explanations may seem very fine to ignorant people,
the learned will laugh if they see them. (580)

Why so? Because they are unacceptable
as explanations of Sanskrit terms
and because they have been explicated
as if they were Tibetan terms,
in ignorance of the fact that these terms are Sanskrit. (581)

Therefore the learned ought to reject all explanations like these
because they are the concoctions of Tibet's simpletons. (582)

To explain *de bzhin gshegs pa* (*tathāgata*) as *de nyid rtogs pa*
("perceiver of reality"),
dgra bcom pa (arhat) as *mchod 'os* ("worthy of veneration"),
rgyal po ("king," *rāja*) as *gsal ba* ("brilliance"),
bzod pa ("forebearance," *kṣānti*) as *mi 'byed* ("inalienability"),
phung po ("heap," *skandha*) as *phrag pa* ("shoulder"), (583)

khams ("element," *dhātu*) as *dbyings* ("realm"),
bcom pa as *skal ba* ("fortune" *bhaga*),
[*shin tu*] *sbyang dka'* ("very difficult to subdue," *sudurjaya*) as *thub dka'*
("difficult to overcome," *durdharṣa*),
bag chags ("traces," *vāsanā*) as *gnas* ("residuum"),
and *śākya* as *phod pa* ("able, daring")— (584)

even though these explanations are somewhat awkward
in Tibetan, they should be accepted by the learned, since
they are perfectly suitable for the [original] Sanskrit terms. (585)

[The historical imperative for writing this book]

It is known that after the first compilation
of the Buddha's flawless words had been made, (586)

and while his Doctrine still remained pure,
the monks of Vaiśālī formulated ten unacceptable precepts
that were contrary to the teachings
of the Enlightened One. (587)

In response to that, seven hundred Saints convened a Second Council
for the purpose of refuting these false doctrines. (588)

Then, after the Doctrine had been thus purified,
there appeared a monk named Mahādeva,
a plunderer of this Doctrine. (589)

He murdered his own parents, killed an arhat who was
his teacher, and acted as a fully ordained monk
without having been ordained by a monastic ordinator
and officiant. Later, he dwelt in a monastery
and lived on the offerings that patrons had made out of faith. (590)

He served as both monastic ordinator and officiant for ignorant people,
and offerings of food and money showered down
upon him like rain, presented by rich simpletons.
He was surrounded by many hundreds of thousands of faithful
but unfortunate members of the monastic community. (591)

Then that great liar claimed that he was an arhat,
but when his followers begged for a miracle,
he replied, "Just this morning at dawn, my powers declined." (592)

Upon recalling his own misdeeds, he wailed loudly
and then excused himself by explaining,
"I was shouting out the truth of suffering."[114] (593)

With these and other lying words, he deceived
the assemblies of his followers,
and religious offerings that should have been given to Saints
were given to him instead. (594)

Most of the ignorant monks deserted the arhats and flocked
around him. It is said that no other ordinary person
who lived after the Buddha's passing
ever gathered a larger circle of followers than he. (595)

A number of pupils followed his exposition of wrong teachings,
and thus there arose a plethora of false theories. (596)

It is told that when the ignorant Mahādeva died
he fell into hell, and the arhats, refuting
those false doctrines of his, convened a Third Council. (597)

Nevertheless, as a result of his mischief,
the eighteen [early Indian] schools also became slightly tainted. (598)

Vasubandhu, the crown-jewel of scholars,
alluded to this when he stated,
"Due to the impairment of the precepts
that had been rightly compiled,
our understanding is incomplete."[115]
All this happened among the Disciples. (599)

Similar events befell the Great Vehicle doctrine, too,
as once, during a time when its teachings
were flourishing widely, (600)

a Brahamanical beggar propitiated the sun and, with his solar boon,
sent Buddhist temples up in flames.
A large part of the Abhidharma and other scriptures
was lost in these fires, it is said. (601)

But then the Exalted Asaṅga, having studied under
Ajitanātha [Maitreya],
propagated the latter's scriptural tradition. (602)

Since his time, there have been numerous waxings
and wanings of the Doctrine
due to the differences that exist
between wise men and fools. (603)

Later on, the Buddha's Doctrine
was well translated and transmitted to Tibet,
this land of snowy mountains.
Then, after the Doctrine had spread, King [Lang] Darma suppressed it.
Thereafter many false doctrines thrived. (604)

At that time, the pious king Lama Yeshe Ö
sent Rinchen Sangpo,[116] that best among beings,
to Kashmir. This scholar, blessed
by Mañjughoṣa, translated and revised
most of the previously unavailable teachings. (605)

With a treatise entitled *The Differentiation of Dharma from Non-Dharma (Chos dang chos min rnam 'byed pa),*
he dispatched all false doctrines into decline. (606)

His pupil Shiwa Ö is also said to have composed
a treatise entitled *The Refutation of Erroneous Mantra Teachings (sNgags log sun 'byin pa).*[117] (607)

After these two had passed away, certain false doctrines
again began to spread, so the translator called [Gö Khukpa] Lhätsä
wrote a treatise entitled *The Refutation of Erroneous Dharma (Chos log sun 'byin pa)*
and thus sorted out true and false teachings.[118] (608)

From that time onward through the period
of the Great Sakyapa,[119] it is told,
there was less practice of false teachings. (609)

After that, however, many false teachings
that run counter to the Buddhist Doctrine
have come to flourish in recent times:
the Vajra Sow blessing, the dreamed will
to enlightenment and the like,
the abrupt visualization in meditations
on tutelary deities, the White Self-Sufficient Remedy,
and so forth. (610)

Although the wise disapprove of these,
they are unable to stop them
because of the forces that prevail in this age. (611)

It is true that ignorant people with little learning
are prone to such practices,
but even those who imagine themselves
to be learned also take them up,
as in the fable of the hare
who was uncritically followed by the animals
when he spread a baseless account among them
after being frightened by a splashing sound.[120] (612)

The learned must investigate and then speak out
about whether or not it will harm the Buddha's Doctrine
if such teachings spread. (613)

If false doctrines like these are not harmful to Buddhism,
how, then, are those of the Indian non-Buddhists and so forth harmful?
If other false doctrines harm it, why would not these, too? (614)

If it is improper to refute them even though they are harmful,
why, then, do we refute the Indian non-Buddhists,
the Disciples, and others? If these latter
are refuted by the wise because of injuries
they inflict on the Doctrine, (615)

then let the wise also refute
these false doctrines that injure it. (616)

Why? The Victor has said:
"The Jewel of the Doctrine is rare indeed,
and it is ever beset by many harms."
Reflecting on these words, the wise will
always perform purification of the Doctrine. (617)

Even in the selection of food and drink
for a single day,
one applies a variety of tests for quality.
And in building houses or making clothes
or any other kind of undertaking,
an array of selective tests is made
to determine quality and competence. (618)

Even in trivial business transactions,
in buying and selling horses, gems,
and the like, one proceeds only
after research has been done and inquiries
made of everyone. (619)

Such diligence is seen
even in the petty affairs of this life. (620)

Yet when it comes to the quality
of this Noble Religion,
though the quality of their own lives
from here on out depends on it,
people do not make any investigation at all—
as if it were just dog food!
Instead, they cling devotedly to whatever teaching
happens to come their way. (621)

They are seen to examine thoroughly
a guide hired for a single day
or a spouse wed for a single lifetime,
and only then to accept them. (622)

Yet, although all their interests—
from now until they have become
fully enlightened—depend on the choice
of an excellent preceptor, they accept
anyone they meet as their master,
without bothering to investigate him,
like goods hastily bought in times of shortage. (623)

Ah, this Age of Decline is astonishing!
People make great effort
where none is required,
but in the selection of teachers and religious teachings,
where diligence is truly needed,
they are seen to be satisfied with any at all. (624)

[The author moved by compassion and concern]

I have love for all beings
and I do not speak ill of anyone. (625)

If, perchance, I have lost my composure
and disparaged another, I renounce and confess that misdeed. (626)

Whether the Noble Doctrine
has been misunderstood or correctly understood
is a theme that affects our long-term future destinations,
so if someone calls the positive and negative assessment of these
"hostility," he is himself at fault. (627)

Does one label as "hostility"
all the refutations of all the false doctrines—
held by non-Buddhists and Buddhists alike—
that were made by all the wise men such as Nāgārjuna,
Vasubandhu, Dignāga, and Dharmakīrti? (628)

Were all the Fully Enlightened Ones
merely jealous when they refuted
demons and non-Buddhist sectarians? (629)

The wise are guides for blind fools,
and if you call it "hostility" to lead them
well in matters of correct or mistaken teachings,
how, then, is Buddhism to be henceforth preserved? (630)

A guide holds back the blind
from stepping over precipices
and leads them along a safe path.
Is that jealousy? If so, then how else
are the blind to be led? (631)

If you say that it is due to a physician's hostility
or jealousy that he urges,
"Stop eating the foods that hurt your body
and eat only those that help!"
then how else are the ill to be healed? (632)

If to distinguish between true
and false teachings is to be called
"hostility" and "jealousy," then just how else are beings to be rescued
from the ocean of Cyclic Existence? (633)

That the three spiritual results should unfold
from the Buddha's appearing in the world and the expounding
of the wise is a general feature of the Buddhist Doctrine. (634)

As Mātṛceṭa has said, "Valiant One,
your teaching frightens all the non-Buddhists
and depresses demons, but all the same,
it gives comfort to gods and humans."[121] (635)

If, here and now also, the wise expound
the Teaching, they overcome the observance
of false religion, and all kinds of demons
become discouraged. (636)

All the wise are gladdened. In this way, then,
the Teaching can be upheld. But if the opposite occurs,
you should know that this harms the Doctrine. (637)

I, too, could gather larger assemblies than I do
if I would just impart the Vajra Sow blessing,
expound the White Self-Sufficient Remedy, (638)

and, on the dawning of a slight meditative experience,
introduce that as the Path of Seeing
and, afterward, teach effortlessness. (639)

More offerings of wealth would come my way
and devotion would well up in the minds
of ignorant people, as if I were the Buddha. (640)

Also, those who imagine themselves
to be upholders of the canons, though they
are ignorant of the Doctrine's essentials,
would become especially faithful.
But while I understand this well,
I have not tried to attract beings
in order to acquire followers and goods. (641)

Rather, I have taught with the thought of benefiting
the Buddha's Doctrine, and I think it is helped
if one practices in agreement with the Buddha's Doctrine. (642)

Mistakes also exist among the Indian non-Buddhists, the Disciples,
and certain adherents of the Great Vehicle, but I shall not discuss them
here, since the wise have already refuted them. (643)

Nowadays, here in the midst of these snowy mountains of Tibet,
many new doctrinal errors have sprung up
that cannot be established by reasoning
and that controvert the Buddha's Doctrine. (644)

There are countless instances in which
the essentials of the Vajra Vehicle
have been vitiated and, therefore,
the intent of tantras and adepts
has been contravened. These, however,
are truly matters of Mantra,
and so I have discussed them elsewhere.[122] (645)

Foreseeing harm to the religion
if they should spread, I have explained here
at some length certain glaring mistakes that
are suitable for public discussion. (646)

Although countless other
faulty and erroneous presentations are evident,
I fear that the book will become too lengthy,
and so I will leave it at this. (647)

Still, let those intelligent ones who are versed in the key points
of scripture and reasoning examine the above well
and engage in critical proof or disproof. (648)

Since it is difficult to meet with the Buddha's Doctrine
and to find the circumstances that favor a religious life,
the wise should consider well
and investigate with impartial minds. (649)

[The author's credentials as a nonsectarian scholar]

I have studied Sanskrit grammar, logic-epistemology, and
I know prosody and understand the greater part
of poetics and synonymy. (650)

I have also learned most of the texts of the Vinaya,
Abhidharma, and Prajñāpāramitā. (651)

I have learned virtually all the extant transmissions of instruction
on the four classes of Mantra Vehicle tantras.
Nor should any of these studies be discounted
as having been merely superficial. (652)

I have learned most of the many instructions
of the Vaibhāṣika, Sautrāntika, Mind-Only,
and Madhyamaka schools. (653)

With diligence, I have had instruction in virtually all the systems presently
known in Tibet:
the Shiche ("Pacification"), Dzokchen ("Great Perfection"),
Jöyül ("Severance"), and the rest;
the simultaneous meditations of the eight topics
[of the *Abhisamayālaṃkāra*];
the mental disciplines of the Perfections adherents of the Great Vehicle;
the Kadampas' two traditions of instruction; (654)

the *dohas* of Saraha, Tilopa, and Kṛṣṇacārin;
the *Siṃhadoha* of the adept Virūpa
and many other *dohas;* (655)

the single-mat meditations
of the *Pañcakrama;* three traditions
of Nāro's Six Doctrines; the Jñānapāda
and Ārya sets of instruction on the *Guhyasamāja;*
the Essential Cycle *(snying po'i skor)* of Hevajra; (656)

Yāmāri, Bhairava, and so on, as well as
the Old and New schools' instructions on these;
instructions on Cakrasaṃvara;
the six-session yoga of Kālacakra and so forth;
the six exegetical traditions of *[Mañjuśrī]nāmasaṃgīti;* (657)

Amarasiddhi instructions; the Path with Its Fruit
and the rest of the nine cycles of the path;
and the many instructions derived from these.
Furthermore, I have energetically learned well most of the doctrines
nowadays known in Tibet and India. (658)

Because these studies were not made merely in name,
I have learned virtually every teaching
and therefore am not partial to any. (659)

May this impartial investigation be accepted
by intelligent people in this same spirit. (660)

NOTES

1. The Vajra Vehicle (*vajrayāna,* Tib. *rdo rje theg pa; mantrayāna, tantrayāna*) is a major subdivision of the Mahāyānist system, one in which both sūtras and tantras are considered to be repositories of the authoritative word of the Buddha. For bodhisattvas impatient to attain the vantage of buddhahood in the task of rescuing beings from suffering, the esoteric Vajrayāna system offers an easier and speedier methodology than that of the exoteric path of the Mahāyāna, whereon the Six Perfections ("transcendental virtues") must be diligently cultivated over a period of three aeons.

   The two systems share, however, a common perspective on the nature of the causal motive for seeking enlightenment *(bodhicitta, byang chub kyi sems),* the nature of ultimate reality *(paramārthasatya, don dam bden pa),* and the nature of the final result (attainment of the *trikāya [sku gsum],* or "three bodies of buddhahood"). They differ radically in techniques. According to the master Jñānaśrī, the Vajra mode of training is equipped with eleven advantageous features; Ratnākaraśānti describes three extraordinary factors; and Sapan follows his uncles and grandfather in accepting the fourfold distinction made by Tripiṭakamāla in his *Nayatrayapradīpa* (see

Sapan's answer to question no. 6 in his *Reply to the Questions of Dokorwa the Kadampa* [*SKB* 5:403.3] in this volume): "While full enlightenment is identical in the Perfections and Mantra systems in terms of Buddha-bodies, gnoses, and spiritual feats, the Mantra Vehicle is superior by virtue of its lack of confusion about methodology, greater variety of techniques, freedom from hardship, and suitability for the keen-witted."

The tantras, all of which are attributed to the Buddha in his tantric guise of Vajradhara, are arranged in the Tibetan *bKa' 'gyur* canon into four classes, distinguished from one another primarily in terms of their respective practitioners' preferences for varying degrees of ritualized yoga. Thus the meditative practices of the lowest tantra, *kriyātantra,* are designed for meditators who favor external ritual over inner contemplation; *caryātantra* is for those who are comfortable with equal measures of outer and inner practice; *yogatantra* adepts have a stronger interest in inner observance; and *anuttarayogatantra* practitioners are exclusively concerned with this area of practice. (See *Vajrapañjara,* as cited by Gorampa in *DSNSh,* fol. 158d: *dman pa rnams la bya ba'i rgyud // bya min rnal 'byor de ltag la // sems can mchog la rnal 'byor mchog // rnal 'byor bla med de ltag* [?] *la //*).

According to the Path with Its Fruit system, tantras are also classified in terms such as "cause" *(rgyu),* "means" (*thabs),* and "result" *('bras bu).* See *DSPD* 202d, the citation by Gorampa of Virūpa's delineation of this arrangement: *rgyud de rnam pa gsum du 'gyur // gzhi dang de yi rang bzhin dang // mi 'phrogs pa yis rab phye ba'o // rang bzhin rnam pa rgyu yin te // gzhi ni thabs zhes bya bar brjod // de bzhin mi 'phrogs 'bras bu ste // gsum gyis rgyud kyi don bsdus pa'o //.* That Sapan's treatment of Vajra topics in the *DS* is essentially presented from the standpoint of "means tantra" *(thabs rgyud)* is evident from his injunction therein (*DS* III 127–130):

> If, however, one is unable to uphold
> the Perfections tradition
> and wishes to cultivate the Mantra system,
> one must unerringly obtain the four initiations.
>
> One should cultivate in meditation the two processes without mistake
> and become well versed in the Great Seal,
> the Gnosis that rises from these.
>
> Then, to integrate Cyclic Existence and liberation,
> accomplish immaculate feats.
> After traversing all the inward levels and paths,
> one will attain the thirteenth level,
> Vajradhara's level of virtue.
>
> This is the very essence of the Noble Doctrine
> of the Enlightened Ones of past, present, and future.
> Know that the highest
> esoteric teaching of the tantras is just this.

The four initiations *(caturabhiṣeka, dbang bskur bzhi)* and two processes *(utpattikrama, bskyed rim;* and *niṣpannakrama, rdzogs rim)* of *anuttarayoga* practice are special features

of "means tantra." They correspond to the two processes of maturation *(smin pa)* and liberation *(grol ba)*, respectively.

For a consideration of the meaning of the term *abhiṣeka* (*dbang bskur*, "initiation"), see Wayman (1973), pp. 54–70; for a survey of the various initiations and initiatory vows of the four tantras, see Lessing and Wayman, trans. (1968), pp. 140–269.

2. Briefly summarized, the Path with Its Fruit system of practice requires that a candidate for buddhahood obtain the four initiations that attend entrance into an *anuttarayoga* maṇḍala. After initiation, the gnosis of initiation is introduced as *sahajajñāna*, i.e., transcendent knowledge that appears simultaneously with great bliss *(mahāsukha)*. Then the candidate should repeatedly cultivate the meditations of the two processes and develop a perception of the nondifferentiation of cyclic existence and liberation in order to recognize the transcendent gnosis that is innate in all appearances, even though these may present themselves in various forms.
3. *Phyi dang nang gi rten 'brel.* Sapan elaborates on this topic of the inner and outer correlates in another treatise, the *rTen cing 'brel bar 'byung ba lngas lam yongs su rdzogs pa* (*Perfection of the Path through the Five Correlates*, *SKB* 5:347).
4. At least three interpretations of the term "three [sets of] vows" *(sdom gsum)* are found in Vajra Vehicle scripture. See the section entitled "The Concept of Three Codes" in the Introduction to this volume.
5. Gorampa, *DSNSh*, fol. 88a, explained that certain Kagyu practitioners of the Great Seal maintain that the requirements of maturation are met by bestowing on beginners the Sow-Head (Vārāhīśīrṣa) blessing *(phag mgo'i byin rlabs)*, and that the recipient thereby becomes empowered to receive instructions and to undertake the meditative practices of the two processes even though initiation into a maṇḍala has not been obtained. Gorampa relates (*DSNSh*, fol. 88a–b) that the custom of granting uninitiated beginners access to tantric praxis by conferring the Vajra Sow (Vajravārāhī) blessing "originated in the time of Gampopa Dakpo Lhaje Sönam Rinchen [1079–1153]. He sent his pupils to request initiations of other teachers. Most of them did not return but settled [elsewhere], and because Dakpo had urged that every group [of students] must have its own bestower of initiations, he consented when Kong Neruwa inquired of him, 'What if I were to perform the Sow-Head (Vārāhīśīrṣa) initiation?' [The latter] conferred the Sow-Head blessing and then expounded the Six Doctrines of Nāro[pa] [see Roerich, trans., *BA*, *p.* 829], the Great Seal, and other precepts. From that time onward, [the custom] developed of winning access to the doctrine through instructions expounded by a master from whom initiation had been requested, i.e., the door to the Six Doctrines being opened merely by a conferral of the Vajra Sow-Head blessing, even though the initiation of Cakrasaṃvara had not been [previously] obtained."
6. See Gorampa, *DSNSh*, fols. 88b–89a. Gorampa also cites here from Atīśa's *rJe btsun ma rin chen rgyan gyi sgrub thabs* and Trakpa Gyaltshen's answer to the question of the yogi named Changseng, which mentions Indrabhūti's *Zhal gnyis ma chung ba (Smaller Two-Mouthed One)*. See also Roerich, trans., *BA*, p. 1040.
7. Gorampa, *DSNSh*, fol. 89a, identifies the source as the *Tattvasaṃgrahatantra* (P 112, *De bzhin gshegs pa thams cad kyi de kho na nyid bsdus pa*), adding: "Certain Great Seal adherents *(phyag rgya ba kha cig)* maintain that this Vārāhī blessing also includes initiations [that consist of presentations of an image of] a sow's head *(vārāhīśīrṣa)*, a curved blade, bow and arrow, alcohol, skull-cup, and the like." In the English transla-

tion of Roerich, *BA*, p. 600, the term *phyag rgya ba* in a parenthetical comment is interpreted as denoting members of the Drigung order, but the term also has a more general significance, of course. See also Pökhangpa, p. 195, who comments: *rdo rje phag mo'i byin brlabs la'ang phag mgo dang mda' gzhu la sogs pa'i dbang bskur yod pa'i chos sgo byed pa'i go chod ces smra ba.* As reiterated in his *Reply to the Questions of the Translator from Chak* in this volume, Sapan insists on the importance of distinguishing among the three types of initiatory rites: initiation *(abhiṣeka, dbang bskur)*, authorization *(anujñā, rjes gnang)*, and blessing *(adhiṣṭhāna, byin brlabs)*. The latter two, he insists, may not be substituted for the first.

8. Gorampa, *DSNSh*, fol. 89b.6, identifies the doctrinal opponent here as "Shang Tshälpa, etc." *(zhang tshal pa la sogs)*, a reference to the Kagyu master Lama Shang (1123–1193; see note 13 of the "Vows of Individual Liberation" chapter above).
9. Gorampa, *DSNSh*, fol. 89b, quotes the *Sarvamaṇḍalasāmānyaviddhiguhyatantra* (P 429, *dKyil 'khor thams cad kyi spyi'i cho ga gsang ba'i rgyud*, the so-called *gSang ba spyi rgyud*) to this effect.
10. Here, for "spontaneous ordination," one should read *rang byung* instead of *rab byung*.
11. Gorampa, *DSNSh*, fols. 89b–90a, explains that examples of other modes of ordination mentioned in Vinaya writings include the "spontaneous ordination" experienced by buddhas and pratyekabuddhas, the "ordination by insight" of Śākyamuni's first five disciples, the "ordination by message" of Dharmadatta, Mahākāśyapa's "ordination through acknowledging the Buddha as his teacher," and the "come-hither ordination" of Yaśas and others. Following the rapid growth of the monastic community, the Buddha prescribed new regulations to govern the procedure for admission. On this, see Frauwallner (1956), pp. 70–78 and 200–202.
12. The proponents of this form of initiation are not identified.
13. Gorampa, *DSNSh*, fol. 90, states that while the *Mahāvairocanābhisambodhitantra* allows that an indefinite number of candidates can be admitted in an initiatory rite of the performance tantra (*caryātantra*) category, the *Sāmānyaviddhiguhyatantra* prohibits the admission of more than twenty-five initiants in rites of the remaining three classes of tantra.
14. Gorampa, *DSNSh*, fol. 91a, attributes this position to "certain Great Seal adherents" (*phyag rgya ba kha cig;* see note 7 above).
15. Gorampa, *DSNSh*, fol. 91b, identifies this as a view held by adherents of the "upper lineage" of Guhyasamāja exegesis *(gsang 'dus stod lugs pa'i 'dod pa)*.
16. Gorampa, *DSNSh*, fol. 92a. Some unidentified teachers apparently accepted riteless *bali* and *samādhi* transmissions as substitutes for the maturative initiation. In the second, for instance, a master is supposed to be able to manifest a mentally created maṇḍala and make it visible to his pupils. See also references to the performance of meditation-initiations in Roerich, trans., *BA*, pp. 713, 1038, and to other initiations transmitted in dreams (pp. 447, 700, 1012), initiation by placing a book on the head (pp. 923, 925), initiation by tea and flour (p. 889), and even by spittle (p. 850).
17. Gorampa, *DSNSh*, fol. 92a, identifies them as "certain adherents of the upper lineage of Guhyasamāja" and "some who profess to be mantrins [but] have little discrimination."
18. Gorampa, *DSNSh*, fol. 92b, attributes this to "certain adherents of the severance tradition" *(gcod yul ba la la)*.
19. Gorampa, *DSNSh*, fol. 92b, attributes this position to "certain Great Seal adherents."

20. Gorampa, *DSNSh,* fol. 94a, attributes this position to "previous devotees of Dönshak (Amoghapāśa) and certain Great Seal adherents." Gorampa takes issue here with Dulwa Sengge's previous identification of the opponent as the Indian paṇḍita Abhayākara.
21. Gorampa, *DSNSh,* fol. 94b, attributes this position to "certain Great Seal adherents."
22. Gorampa, *DSNSh,* fol. 95b, describes this as the view of Tiphupa, Rächungpa Dorje Trakpa (1083–1161), and some others. See Roerich, trans., *BA,* pp. 436 and 438, for details of the latter's career.
23. Gorampa, *DSNSh,* fol. 96a, attributes this position to "certain Nyingmapas."
24. Gorampa, *DSNSh,* 96b, attributes this to "certain Great Seal adherents."
25. *Kun tu bzang po'i spyod pa* ("completely excellent behavior"). Gorampa, *DSGS,* fol. 97a, states: *rim gnyis bogs dbyung bar byed pa ni spyod pa yin cing / de la spros bcas / spros med / shin tu spros med kyi spyod pa gsum las / indrabhū tis mdzad pa ni dang po yin la / zhi ba lhas mdzad pa ni gnyis pa yin cing / de la bhu su ku zhes kyang gsungs / rim gnyis brtan par bya ba'i phyir birwapa la sogs pa'i grub thob rnams kyis mdzad pa ni gsum pa yin cing / de la kun tu bzang po'i spyod par yang bshad do //.*
26. See Gorampa, *DSKhP,* fol. 44b. Replying here to Shākya Chokden's question no. 71, Gorampa clarifies that the sense of the text is that, although the Indian non-Buddhist sectarians may indeed possess vows relevant to their own religious systems, they lack those vows that become a cause of enlightenment *(byang chub kyi rgyur 'gyur ba'i sdom pa med ces pa la 'jug par 'gyur ba gzhung nyid las gsal shing).* Pökhangpa, p. 240, explains: *spyir mu stegs la nges 'byung gi sdom pa med pas srog gcod spong ba sbyin pa gtong ba la sogs pa dge ba byas kyang bar ma dge ba tsam yin pa'i phyir rman ma btsugs pas mkhar brtsigs pa dang 'dra ste / 'bras bu gang du smin ma nges pas bar ma dor snye ma lta bu thar pa ngo ma shes pas mya ngan las 'das pa'i lam du mi 'gyur //.*
27. "Abrupt visualization" *(dkrong bskyed)* is the sudden visualization of oneself in the form of a deity, i.e., without having first accomplished the meditative steps that usually precede that visualization in the process of creation. See also Sapan's discussion of the topic in his *Letter to the Buddhas and Bodhisattvas of the Ten Directions* translated in this volume (p. 326.1.1 [*na* 60a]), and Gorampa, *DSNSh,* fol. 102a.
28. This well-known verse, *DS* III 161, is replied to by Trashi Namgyal, fol. 228b, = Lhalungpa, trans. (1986), p. 241; Trashi Namgyal, fol. 281b, = Lhalungpa, p. 299; and Trashi Namgyal, fol. 289a–b, = Lhalungpa, p. 307.
29. "Incalculable aeons" (Tib. *grangs med bskal pa;* Skt. *asaṃkhyeyakalpa*) are an intermediate class of aeon, three of which are needed to attain buddhahood.
30. Cf. Trashi Namgyal, fol. 229a, = Lhalungpa, trans. (1986), p. 241; Gö Lotsāwa, pp. 632.7–633 (*nya* 141b–142a), Roerich, trans., *BA,* p. 724 f.; and Broido (1985), p. 12.
31. Cf. Trashi Namgyal, fol. 97b, = Lhalungpa, trans. (1986), p. 108.
32. See Seyfort Ruegg (1989), p. 13, n.16; Karmay (1988), p. 198, n.103; and van der Kuijp (1984), p. 171. Cf. Trashi Namgyal, fol. 93b, = Lhalungpa, trans. (1986), p. 105.
33. Cf. Karmay (1988), p. 199 and n.108.
34. See Seyfort Ruegg (1989), p. 101 f.; and Karmay (1988), p. 198, n.102. Cf. Trashi Namgyal, fol. 94a–b, = Lhalungpa, trans. (1986), p. 105. For further references, see D. Jackson (1990), p. 95, n.87; (1987), p. 47 f.; and (1994b), *passim.*
35. Gorampa, *DSNSh,* fols. 110b–111a, cites the *Phyag rgya chen po gangga ma,* reputedly imparted to Nāropa by Tilopa, and the *Chos drug rdo rje'i tshig rkang* as texts in which this classification of the four seals is set forth. A similar presentation is found also, he

states, in Maitrīpāda's *Phyag rgya chen po'i tshig tu bsdus pa.* Gampo Jennga Trashi Namgyal (Lhalungpa, trans. [1986], p. 100) states that the schema of "four seals" is also mentioned in Nāropa's commentary on the *Hevajratantra* and in Maitrīpāda's *Caturmudrāniścaya.* See Trashi Namgyal's citation and critical reply to this *DS* passage (Lhalungpa, trans. [1986], pp. 100–101). See also Lessing and Wayman, trans. (1968), pp. 228–249, for Khedrup Je's lengthy discussion of the fourfold classification; and Roerich, trans., *BA,* pp. 976–977, for an account of Maitrīpāda's system of the Great Seal (which, according to Gö Lotsāwa Shönnu Päl, does not have these four seals as its foundation).

36. Sapan, in his *Elucidation of the Sage's Intent (Thub pa'i dgongs gsal),* fols. 50b–51a, attributes this passage to the *Caturmudrāniścaya* of [the Tantric] Nāgārjuna. A similar passage is found in the canonical version of P 3069, *Phyag rgya bzhi gtan la dbab pa,* vol. 68, p. 259.2.6 (*rgyud 'grel mi* 82b): *chos kyi phyag rgya ma shes pas las kyi phyag rgya bcos ma 'ba' zhig las lhan cig skyes pa'i rang bzhin bcos ma ma yin pa ji ltar 'byung zhing skye bar 'gyur //.* Cf. Trashi Namgyal, fols. 88b–89b (Lhalungpa, trans. [1986], p. 100), where a work by the same title is attributed to Maitrīpāda. This work was apparently by a "Ludrup Nyingpo," who quotes as an authority (fol. 82b.6) the famous *rTen 'brel snying po* verse beginning *bsal bar bya ba ci yang med // gzhag pa bya ba cung zad med //.* There was a work entitled *Phyag rgya bzhi pa* attributed to Nāgārjuna, the authenticity of which was doubted by certain scholars of both India and Tibet. See Shākya Chokden, *Legs bshad gser gyi thur ma,* vol. 7, pp. 81.6–83.5. This doubt is also briefly addressed by Gorampa, *DSKhP,* p. 263.1.5 (fol. 45b). See Gorampa, *DSNSh,* fol. 111b, for Gorampa's explication, and *DSKhP,* fols. 45b–46a, for his reply to Shākya Chokden's question no. 76.

37. Gorampa, *DSNSh,* fol. 112a, comments: *dbang dang rim gnyis las byung ba'i mtshon bya don gyi ye shes mthong lam gyi phyag rgya chen po mngon sum du rtogs na da gzod sogs te / de'i tshe 'khor lo bskor ba 'jig rten las 'das pa'i lam thob pa'i phyir ro//.* In Pökhangpa, p. 282, however, "signful effort" is glossed as *zhal mthong gsung thos pa yang dag pa yin na yi dam mkha' 'gro'i lung ston la sogs pa.* Cf. Trashi Namgyal, fol. 98b (= Lhalungpa, trans. [1986], p. 109). Trashi Namgyal attributes this to Sapan's *Elucidation of the Sage's Intent (Thub pa'i dgongs gsal).*

38. See the citation in Trashi Namgyal (= Lhalungpa, trans. [1986], p. 247) of the statement by the Kagyu master Yanggönpa: "There are many gurus who arouse [in their disciples] an inner sensation and a certain absorptive state, which they identify with meditation. Yet gurus who are skilled in making disciples recognize ordinary mind as meditation are rarer than visible stars in daylight." Earlier in the same work (Lhalungpa, p. 242), Trashi Namgyal (fol. 230b) cites and replies to the verse *DS* III 181.

39. Gorampa, *DSNSh,* fol. 112b, states that his account of the counterfeit adept Karudzin is based on Dulwa Sengge's brief investigation of the opponents' positions *(phyogs snga)* in the *DS.* This work of Dulwa Sengge's was one of the earliest "commentarial" sources on the *DS,* and it may date to the last decades of the 1300s. Gorampa also mentions briefly a tradition that Karudzin became transformed after finding and putting on a white hat, and that he attained siddhis when he took off the hat.

40. Gorampa, in his *DSNSh,* fol. 103a, does not identify the proponents of this theory, though he says that numerous people still adhered to it in his day.

41. Gorampa, *DSNSh,* fol. 113a, comments: "Certain Tibetans introduce as the Path of Seeing a modicum of tranquillity within the stable mind and a trifling insight into appearance-and-emptiness, but if one were thereupon to expect the hundred and

twelve attributes [of a Saint *(ārya, 'phags pa)*] to have appeared [in consequence of that 'attainment' of the Path of Seeing], they explain, 'Just as a garuḍa's chick, encaged within the shell, is unable to fly, so, too, do the one hundred and twelve attributes fail to appear at present because they are enclosed within the physical body that is the ripened result [of previous deeds]. However, immediately upon death, which destroys the net of the physical body, the hundred and twelve attributes will appear.'" See also Gorampa, *DSKhP,* fol. 46 (re Shākya Chokden's question no. 77), and for the early sources and canonical background of these examples, D. Jackson (1992).

This *DS* passage refers to views held by Lama Shang Yudrakpa Tsöndrü Trakpa (see note 13 of the "Vows of Individual Liberation" chapter above), who is quoted by Trashi Namgyal (Lhalungpa, trans. [1986], p. 407):

> Who can deny that someone has attained the path of insight,
> Even though he has yet to realize the complete qualities?
> The early morning sun can neither melt frozen water
> Nor heat the ground and stones at once.
> Yet who can deny the existence of the sun?

In the prologue to citation of this verse, Trashi Namgyal comments:

> Some treatises state that even though one may have fully realized the mind as being the aspect of ultimate reality *[dharmakāya],* one might not have acquired the great qualities of enlightenment in this life, because one has not achieved the release from the threefold bondage, such as the body. This physical hindrance is compared to the eggshell of an eagle, which entraps the infant eagle. However, such an aspirant will, during the stages of his death, rise in an illusory form of consummate bliss *[saṃbhogakāya],* having just experienced the luminous awareness.

Both citations occur in the context of Trashi Namgyal's reply to Sapan's statement in *DS* III 197: "But the assertion that attributes will manifest only after death in him who has already, in this lifetime, attained the Path of Seeing is a blunder of the ignorant" (see note 43 below).

42. Gorampa, *DSNSh,* fol. 114a, explains: "Some argue, 'It is not contradictory [to hold] that [one who has attained] the Perfections Path of Seeing is adorned by the hundred and twelve attributes and yet, because the Path of Seeing of the Mantra system is unadorned, the hundred and twelve attributes are absent [there], even if [the Path of Seeing is] attained.'" See also Gorampa, *DSKhP,* fol. 46b; and Lhalungpa, trans. (1986), p. 408, for Lord Gyarä's statement on a related topic: "Even among the arhats / There are two kinds: / Adorned and unadorned ones."
43. Compare Trashi Namgyal's citation and reply to this *DS* passage (*DS* III 197) in Lhalungpa, trans. (1986), p. 406.
44. The "summit" of a worldling's spiritual experience, the *laukikāgradharma,* is the fourth of the four levels of the Path of Application (*drod, rtse mo, bzod pa,* and *chos mchog*) and immediately precedes the dawning of the Path of Seeing. Because of the inexpressible nature of Great Seal realization, teachers can expound it only through recourse to illustrative similes or "indicators" *(mtshon byed)* that point to what is to be indicated *(mtshon bya).* Thus, although the "sample gnosis" *(dpe'i ye shes)* that can arise

during either initiation or practice of the process of completion does not itself constitute a direct perception of reality *(dharmatā),* it nevertheless bears a similitude to the authentic Great Seal gnosis that arises on the Path of Seeing in that it, too, is an inexpressible experience. Gorampa, *DSNSh,* fol. 115a, explains that the sample gnosis experienced during an initiation is only ascriptively called "the Path of Seeing"; if it were in actuality the true Path of Seeing, then that which is experienced immediately after the summit moment *(laukikāgradharma)* would not also be the path. Similarly, in the case of the following quotation (*DS* III 200) from Āryadeva's *Cāryamelāpakapradīpa* (P 2668, *sPyod pa bsdus pa'i sgron ma*)—where it is said that, even upon having perceived reality, one may remain attached to activities such as farming, trading, and the like—allusion is being made to a realization of the spontaneous gnosis of the process of completion (i.e., sample gnosis). As Āryadeva himself instructs, "That [Gnosis] having been illustrated by examples, it will become realized through the kindness of one's master" *(de ni dpe yis nyer mtshon nas / bla ma'i drin gyis rtogs par 'gyur).*

45. "Burning mouth" (Tib. *Kha 'bar ma;* Skt. **jvālāmukhī*). Gorampa, *DSNSh,* fol. 117a, identifies the practitioners as "some Tibetans."
46. Gorampa, *DSNSh,* fol. 117b, describes this as having originated in a dream of the geshe Cenngawa.
47. "Dyspeptic hungry ghosts" *('jur 'gegs can gyi yi dwags)* are a class of hungry ghosts *(preta, yi dwags).* See Lessing and Wayman, trans. (1968), pp. 121–122, for a fuller account of offerings made to ghosts *(preta).*
48. Gorampa, *DSNSh,* fol. 117b, names Maitrīpāda as the author of this text (the **Kudṛṣṭinirghāta,* Tib. *lTa ba ngan sel;* cf. P 3073, a work of Advayavajra with the same title). Gorampa further refers his reader in this connection to Trakpa Gyaltshen's *Las dang po pa'i bya ba* and Sapan's *Elucidation of the Sage's Intent,* for instructions on how to give offerings to pretas.
49. Gorampa, *DSNSh,* fol. 118a, explains that breast-shaped offerings are performed by the Narthang tradition, and that triangular oblations are offered by members of the Drigung order.
50. Gorampa, *DSNSh,* fol. 118b, explains that certain followers of the Kadampa order teach this custom, and that some assert that it is based on a vision experienced by Atiśa. See also Sapan's *Reply to the Questions of Dokorwa the Kadampa,* question no. 17, in this volume.
51. Gorampa, *DSNSh,* fol. 119a, attributes this to "certain followers of the Kadampa order who were Sapan's contemporaries."
52. Gorampa, *DSNSh,* fol. 119a, attributes this to "certain Kadampas."
53. Gorampa, *DSNSh,* fol. 120a, states: "Some Kadampas assert that [sūtra-style consecration] is a precept of Jowo Je [Atīśa]" *(de la bka' gdams pa la la jo bo rje'i gdams ngag yin no zhes smra'o).*
54. See D. Martin (1994) and Y. Bentor (1992).
55. Gorampa, *DSNSh,* fol. 120b, identifies these as "certain Kadampas and adherents of the Great Seal."
56. Gorampa, *DSNSh,* fol. 121b, explains: "Certain adherents of the Nyingma order maintain that there are the three external, philosophical vehicles of the Disciples, Solitary Buddhas, and Bodhisattvas; the three internal, Mantra vehicles of *kriyā, upa,* and *yoga;* and the three secret, final vehicles of *mahā-, anu-,* and *ati-[yoga].* [They also maintain that] there are nine distinctive views that correspond to each of these nine vehicles."

57. Gorampa, *DSNSh,* fol. 122b, states that "certain Nyingmapas" espouse this theory. See also Gorampa, *DSKhP,* fols. 50b–51b (re Shākya Chokden's questions nos. 91 and 92), and Lessing and Wayman, trans. (1968), pp. 100–103, for Khedrup Je's classification of the Buddha-families *(kula).*
58. See Gorampa, *DSNSh,* fol. 123b.
59. Gorampa, *DSNSh,* fol. 124(1)a, comments: *spyod rgyud 'di ni phyi'i bya ba dang / nang ting nge 'dzin gnyis ka ston pa'i rgyud yin pas / las tshogs bsgrub pa sogs gtsang sbra spyod mod kyi / phal cher bdag nyid lhar bsgoms nas / rang nyid ci bder spyod par gsungs pa'i phyir ro //.*
60. Gulang is the god Maheśvara. See also Roerich, trans., *BA,* p. 232, where Gulang is equated with the god Śiva. According to Pökhangpa, p. 330, however, he is to be identified as the worldly gods Īśvara, Nārāyaṇa, etc. *('jigs rten pa'i lha dbang phyug dang sred med kyi bu la sogs pa).*
61. "The three white foods" refers to white vegetarian foods such as rice and yogurt.
62. *Gsang sngags rgyal po:* "King of Mantra."
63. Gorampa, *DSKhP,* fol. 52a, states: "In general, the external major sites [of pilgrimage] are delineated in three ways: as being twenty-four in number, as being thirty-two in number, and as being thirty-seven in number. The first is propounded in the *Cakrasaṃvara* and the *Saṃpuṭa[tantra],* . . . the second in the *Hevajra.*" The third enumeration, Gorampa explains, is obtained by accepting in addition the classification of the four continents and Sumeru from the *Rigi-āralitantra* (P 66) and the *Kālacakra* commentary *Vimalaprabhā* (P 2064) as major sites. By adding these to the *Hevajratantra's* thirty-two, a total of thirty-seven sacred sites is achieved. See Roerich, trans., *BA,* pp. 846 and 870, concerning pilgrimage to the twenty-four locations, and ibid., pp. 367–368, on blessings acquired in Uḍḍiyāna and Jālandhara.
64. Vasubandhu, *Abhidharmakośa* III 57: *ihottareṇa kīṭādrinavakād dhimavān tataḥ / pañcāśad vistṛtāyāmaṃ saro 'rvag gandhamādanāt //.* See also Wylie (1962), p. 53: "Those black mountains, which are in northern India, are not to be taken as just nine individual black mountains; this refers to those nine series of mountains, which are connected ranges reaching eastward from western Au-ta-ya-na [Uḍḍiyāna] up to the great Chinese province of Yun-nan [Yunnan]." Wylie further cites the Third Paṇchen Lama, Losang Palden Yeshe, in reporting that the *Sham bha la'i lam yig* describes the Sītā River as lying north of a huge forest "this side of Shambhala, and it is said: 'Just by coming in contact with it, one's body acts like a stone, and because of this, one is not able [to cross it]'" (ibid., p. 123, n.72). See also Gorampa, *DSKhP,* fol. 53b, for his reply to Shākya Chokden's question no. 98, and also Pema Karpo, *Collected Works,* p. 215, for that scholar's further discussion. For a recent discussion, see also T. Huber's article (1990) on Kailāsa.
65. Mount Kailāsa has for centuries been visited by devout Hindu pilgrims, who regarded it as the abode of Śiva. As recorded in Roerich, trans., *BA,* pp. 579 and 669, it was also a major sacred site for some Tibetan Buddhists, especially from the Drukpa and Drigung Kagyupa traditions. Jikten Gönpo, the founder of Drigung, reportedly sent thousands of meditators to Kailāsa, Tsari, and Lachi (site of Milarepa's retreat). See also Gorampa, *DSKhP,* fols. 53b–54a, for his reply to Shākya Chokden's question no. 97. On traditions connected with Lachi, see A. W. Macdonald (1990) and T. Huber (1997).
66. "Hanumantha" in the Tibetan text may be a misspelling of the name Hanumat or Hanumān, the monkey god who figures prominently in Vālmīki's *Rāmāyaṇa.*

67. On Lake Mānasa (mTsho Ma-pham) and the geography of the Kailāsa region from a historical perspective, see F. Staal (1990). See also Wylie (1962), pp. 56–58, for the *'Dzam gling rgyas bshad's* discussion of the four rivers as described in Abhidharma texts: "The statement that mTsho Ma-dros-pa [Anavatapta] possesses many specific characteristics, such as having a measurement of fifty miles can not be said to be the result of the direct experience of ordinary people." Also: "If someone should object that according to the *(Chos) mngon par mdzod [Abhidharmakośa]* and others, these four rivers are not stated as flowing to oceans in the four directions, it is because it is stated only in a rough way" (ibid., p. 58). See also Gorampa, *DSKhP,* fol. 54b, for his reply to Shākya Chokden's question no. 96.
68. Gorampa, *DSNSh,* fols. 137b–138a, comments: *bya rgod phung po sogs kyi yon tan bshad pa da lta med pa dang / gangs can dang / ma dros pa sogs kyi mtshan nyid bshad pa da lta med pa mi mtshungs te / snga ma ni mdo sde de la nges pa bskyed pa'i ched du sngon phun sum*[138a] *tshogs pa lnga 'dzom pa'i dus su mdo sde 'di 'byung ngo zhes snyan ngags kyi gzhung bzhin du yon tan bsngags pa'i skabs yin pa'i phyir dang / rnam pa gzhan du theg chen gyi mdo sde gsungs pa'i tshe / bcom ldan 'das kyis sa phyogs byin gyis brlabs pas 'khor thams cad kyis de ltar mthong ba yin te / mdo sde gzhan las kyang mi mjed kyi 'jig rten gyis phyogs lag mthil ltar mnyam pa / sdong dum dang / tsher ma dang / mi gtsang ba'i ljan ljin dang / ri nag po med par gyur to zhes gsungs pa dang mthun pa'i phyir dang / phyi ma ni chos rnams kyi rang spyi'i mtshan nyid 'chad pa'i skabs yin pas dngos po'i gnas lugs 'chad pa yin cing / de la 'khrul na sogs so.*
69. According to Gorampa, *DSNSh,* fol. 138, some Tibetans claim that there are two locations of the sacred site known as Devīkoṭa (also called Cāritra): the main shrine situated in southern India, and a second, lesser shrine located in the Tibetan district of Kong-po. The importance of the Tsari valley as a place of pilgrimage for Tibetan Buddhist practitioners is attested to in the *BA*'s many accounts of masters who resorted there. See Roerich, trans., *BA,* pp. 491, 544, 579, 603, 669, 683, 748, 813, 884, and especially p. 729 on the dispute about the identification of Tsari with Devīkoṭa, p. 870 on the description of Tsari as the abode of the goddess Remati, and p. 813 for a mention of the sacred site of Tsaritra. Petech (1958), p. 127, observes that "Tsa ri is a valley of peculiar sanctity where a much frequented pilgrimage takes place every twelve years." The *'Dzam gling rgyas bshad* (Wylie [1962], p. 96) also states, "Rtsa-ri is known as the location of the (spiritual) heart of 'Khor-lo-sdom-pa (Skt. Cakrasaṃvara) and it is this region that is known to the Mu-stegs-pa (i.e., non-Buddhists) of India as the land Gcer-bu-pho-mo where Dbang-phyug-chen-po (Skt. Maheśvara) really exists, yet the Kun-tu-rgyu (itinerant monks) only wander aimlessly into such regions as Ka-ma-ru-pa, A-sam (Assam) and Nam-ka, and there is no proof that they reach the true place." (In the same text, p. 115, "Tsa-ri-tra" is identified as rTsa-ri.)

The confusion about the location of the sacred pilgrimage spots described in canonical sources is noted also by Ferrari (1958), p. 102: "Devīkoṭa is the name of the temple of Kāmākhya near Gauhati in Assam, a famous Hindu shrine consecrated to Kālī, which has entered the Tibetan Buddhist tradition as one of the 24 *tīrtha* (places of pilgrimage). For the convenience of pilgrims, the sacred places of Buddhism were, so to say, transferred toward the Indian frontier and assimilated to already existing shrines; later, they were even simply reproduced in Tibet. Such was the case of P'a boṅ k'a, a Tibetan copy of Devīkoṭa, which in its turn had been assimilated to Kuśanagara (the place of the Buddha's parinirvāṇa). Several copies of the same holy places existed

in Tibet [Ferrari cites here Waddell (1895), *The Buddhism of Tibet or Lamaism*, p. 310] and it is on this account that P'a boṅ k'a is called the second Devīkoṭa."

70. Gorampa, *DSNSh*, fol. 138a–b, quotes from the *Vajraḍākatantra* (P 18): *gyen tu 'bar ta zhes bya ba / kṣe ṭa pa la gtsigs pa che / de wī ko ṭa sna chen mo / stobs po che ni skye gnas byung / lha mo lag na mdung can te / rnal 'byor dbang phyug kun gyi mchog / gnas der lha mo drag chen mo / bha tra 'i shing la brten te gnas / bod yul du ni lhan skyes te / rang byung gi ni skyes gnas byung / chu srin rgyal mtshan lag na thogs / zhi zhing gsal ba'i gzugs can te / yul* [38b] *der gnas pa'i lha mo de / brag gi khyim la brten te gnas //.*

Bhatra may be a misspelling of the Sanskrit word *bhadra*, an alternate name of the *devadāru* ("godwood") pine. A similar (scribal or block-cutting?) error is the reading *mahamutra* instead of *mahāmudrā* in Gorampa, *DSKhP*, fol. 59a. In Gorampa, *DSNSh*, fol. 150b, however, the Sanskrit word *mudrā* is spelled correctly.

71. Gorampa, *DSNSh*, fol. 138b, identifies the followers of Shang Tshälpa Tsöndrü Trakpa (see note 13 of the "Vows of Individual Liberation" chapter above) as adherents of this monocausal theory (a variety of the so-called White Self-Sufficient Remedy theory): *dkar po chig thub zhes bya ba / stong nyid kho na bsgom pa las 'bras bu sku gsum 'byung zhes zer /.* Gö Lotsāwa Shönnu Päl (Roerich, trans., *BA*, p. 264) also reports that Dromtön advised his student Cenngawa to meditate on emptiness alone (since it was impossible to read all 84,000 sections of the Doctrine). For a discussion of this verse and Pema Karpo's replies, see D. Jackson (1990), p. 48 ff.; for more on the "singly efficacious white remedy," see D. Jackson (1994b), *passim.*

72. According to Gorampa, *DSNSh*, fol. 138b, Gampopa Dakpo Lhaje and others taught in this manner. For a discussion of this passage, see D. Jackson (1990), p. 35 f.

73. Gorampa, *DSNSh*, fol. 139a, explains: *stong nyid la bsngags pa ni / dngos por 'dzin pa bzlog pa'i phyir yin gyi / de kho nas thob pa ni ma yin te / rgyal ba rnams kyis stong pa nyid // lta kun nges par 'byung bar gsungs // zhes gsungs pa bzhin no //.*

74. Gorampa, *DSNSh*, fol. 139b, interprets the sense of the lines from the *Ḍākinīvajrapañjaratantra* (P 11) as follows: "If just the perception of emptiness is taken to be the means of attaining Buddhahood, then Buddhahood will not occur, inasmuch as the result will not be other than its causal counterpart. The perception of emptiness is not, therefore, the means. Then what was the purpose of extolling emptiness? The Victors taught the view of emptiness to turn [beings] away from views in which things are apprehended as really existent and to counteract the self-clinging notions of the Indian non-Buddhist sectarians with their self-apprehending views. Since Buddhahood is not attainable through emptiness alone and yet there is a need to cultivate emptiness, it is proved that Buddhahood is to be attained through a nondual union of means-and-insight. That technique of the process of completion known as 'the circle of the maṇḍala' is the bond of bliss, i.e., insight. The yoga of Buddha-pride is the process of creation, i.e., means. Through these two, Buddhahood will surely be achieved."

75. Dharmakīrti, *Pramāṇavārttika* I 138b–140. The Sanskrit: *bahuśo bahudhopāyaṃ kālena bahunāsya ca // gacchanty abhyasyatas tatra guṇadoṣāḥ prakāśatāṃ / buddheś ca pāṭavād dhetor vāsanā 'taḥ prahīyate // parārthavṛttaiḥ khaḍgāder viśeṣo 'yam mahāmuneḥ / upāyābhyāsa evāyam tādarthyāc chāsanaṃ matam.*

76. *Mahāyānasūtrālaṃkāra* IX 35: *yathā pāṃśuvaśād vastre raṅgacitrā vicitratā / tathā 'vedhavaśān muktau jñānacitrā vicitratā.* See also Gorampa, *DSKhP*, fol. 56, for his reply to Shākya Chokden's question no. 99.

77. Gorampa, *DSNSh,* fol. 140b, cites the *Śatapañcāśatka* of Aśvaghoṣa (P 2038) as the source of this quotation.
78. Gorampa, *DSNSh,* fol. 140b, quotes from the *Aṣṭasāhasrikā Prajñāpāramitā:* "Thus, Subhūti, a bodhisattva, a great being, does not think, 'I should directly realize emptiness that is endowed with excellence in every way.' He does not think, 'I should become thoroughly familiar with it.' He does not think, 'Now is the time to confront it.'" A different quotation is found in Pökhangpa, p. 365. In Lhalungpa, trans. (1986), pp. 310–311, Trashi Namgyal cites this *DS* passage and gives his reply.
79. Gorampa, *DSNSh,* fol. 140b, does not identify the proponents of this theory.
80. Pökhangpa, p. 368, comments: "[They are mistaken] because of their belief that the result may appear from an incomplete cause [in the first case] or from that which is not a cause [in the second case], and because they reverse the causal and resultant roles of conjoined [Buddha-bodies] and luminosity."
81. Gorampa, *DSNSh,* fols. 140b–141a, identifies the Kagyu master Shang Tshälpa Tsöndrü Trakpa and others as proponents of this view (see note 13 of the "Vows of Individual Liberation" chapter above). Both Sapan (*Reply to the Questions of Tokden Gyenpo, SKB* 5:32) and Gorampa cite a verse attributed by Trashi Namgyal (in Lhalungpa, trans. [1986], p. 402) to Shang Rinpoche: "This great seal is attainable in one stride. / It is deluded ignorance to divide it / Into grounds and paths." For further references, see D. Jackson (1990), pp. 52–53. Je Gyarä is also stated (Lhalungpa [1986], p. 403) to have held the view that the plan of levels and paths is a dispensable doctrine in the case of Great Seal practice: "Even though the grounds and paths are not essential. . . ."
82. Gorampa, *DSNSh,* fol. 144a, identifies the proponents of this position as "certain practitioners of the *Guhyasamāja.*" Gorampa here cites two verses from the *Pañcakrama: yan dag mtha' las langs nas ni // gnyis med ye shes thob par 'gyur // zung 'jug ting 'dzin la gnas nas // slar zhing gang la'ang mi slob bo // 'di ni rdzogs pa'i rnal 'byor pa // rdo rje 'dzin pa chen po'ang de // rnam pa kun gyi mchog ldan pa'i // thams cad mkhyen pa de nas 'gyur //.* The following passage is from the *Caryāmelāpaka: byang chub kyi shing drung la bzhugs nas mtshan phyed kyi dus su 'od gsal mngon du mdzad de / sgyu ma lta bu'i ting ne 'dzin las bzhengs nas / 'gro ba rnams la ston par mdzad pa yin no /.* See also Gorampa, *DSKhP,* fols. 56–57, for his reply to Shākya Chokden's question no. 101, and Lessing and Wayman, trans. (1968), p. 37.
83. Gorampa, *DSNSh,* fol. 141b, states that "certain Great Seal adherents" are of this opinion. The Tibetan term *rtogs ldan* (literally, "realization-possessor") seems to have been used most commonly among the various Kagyu schools (for examples, see Roerich, trans., *BA,* pp. 146, 511, 512, 523, 529, 724, etc.). According to Sapan, the claim that the *rtogs ldan* might be superior to the great adepts *(mahāsiddha)*—i.e., any of the eighty male and four female siddhas of the Indian Buddhist tantric tradition—has no foundation.
84. *Mahāyānasūtrālaṃkāra* XX–XXI 24. The Sanskrit: *aniṣpannāś ca niṣpannā vijñeyāḥ sarvabhūmayaḥ / niṣpannā apy aniṣpannā niṣpannāś ca punar matāḥ.* In Gorampa, *DSNSh,* fol. 141b, and Pökhangpa, p. 373, the verse is interpreted as a classification of realizations on the levels and paths. "Nonperfection" refers to the stage of coursing in confidence (Tib. *mos pas spyod pa'i sa;* Skt. *adhimukticaryābhūmi*), i.e., the initial Paths of Accumulation and Application undertaken by a worldling; "perfection" denotes the attainment of the first and subsequent levels of bodhisattvahood; thenceforth, "nonperfection" refers to the attainments of the bodhisattva on the first

through the seventh levels, as contrasted to the "perfection" of one who courses in the remaining three levels.

85. Gorampa, *DSNSh,* fol. 141b, identifies "Ling Räpa and others" (Lingre Pema Dorje, 1128–1188) as proponents of this schematization. See also Je Gyarä's definition of these three "processes of realization" in Lhalungpa, trans. (1986), p. 351, and Trashi Namgyal's citation and critique of this *DS* passage in ibid., pp. 352–353.
86. Gorampa, *DSNSh,* p. 190.1. These are the four yogas, which Gorampa asserts were unknown to Marpa's disciples but which spread on the basis of Gampopa's instructions to Kong Neruwa (see note 100 below).
87. The **Svapnanirdeśa* (Tib. *rMi lam nges bstan*) may be a reference to chapter 14 of the *Lalitavistarasūtra* (P 763, *'Phags pa rgya cher rol pa . . .*). According to Gorampa's account, *DSNSh,* fol. 142a, this correspondence between the four yogas and the schema of the levels and paths was first presented by Gampopa Dakpo Lhaje: "These 'four yogas of meditation' that are so well known among Great Seal adherents did not belong to Marpa's students; at a later time, Dakpo Lhaje, having made inquiries of Kong Neruwa, applied them to the Great Seal. During the introduction [to the nature of mind], he presented them as [corresponding to] the Path of Seeing and so forth." In Pökhangpa, p. 375, it is explained that Kong Neruwa had discovered a "treasure text" *(gter ma)* that was considered to be an instruction transmitted from Maitrīpa. Gampopa Dakpo Lhaje identified the work as a Great Seal text and adopted it in his own system. This differs somewhat from Trashi Namgyal's observations on the origin of the four yogas (Lhalungpa, trans. [1986], p. 357): "Lord Yang-dgon-pa and others consider the system of the four stages of yoga as originating from the personal realization of Lord Dwags-po-pa [sGam-po-pa], although the term 'four yogas' is found in the tantric treatises and is known to have the same meaning." See also his citation and reply to this passage in Lhalungpa (1986), pp. 405–406.
88. The "levels of the Saints" are the ten bodhisattva stages *(bodhisattvabhūmi),* whereas the "ten stages of zealous conduct" *(adhimukticaryābhūmi)* are stages of practice belonging to bodhisattvas still on the level of ordinary people, who have not yet reached sainthood. See Lhalungpa, trans. (1986), p. 353, for Trashi Namgyal's citation and reply to this passage.
89. Gorampa, *DSNSh,* fol. 142b, identifies the proponents here as "Dampa Chungwa and others" *(dam pa phyung ba la sogs pa kha cig).* This is evidently a reference to Dampa Charchung, a disciple of Phadampa Sanggyä and master of the Shiche. See Gö Shönnu Päl in Roerich, trans., *BA,* pp. 706 and 913–914. On p. 914, Dampa Charchung is said to have received from Phadampa "teachings which did not differentiate between Tantra and Prajñāpāramitā."
90. See note 89 above.
91. The three modes of teaching that Sapan mentions are: with a special intention *(dgongs pa),* through allusion *(ldems dgongs),* and directly *(drang po).* Sapan also touches on these in the final verses of his *Entrance Gate for the Wise (mKhas 'jug)* II.
92. Daśagrīva, better known as Rāvaṇa (the celebrated demon-king of Laṅkā, who opposed Rāma in the Hindu epic, the *Rāmāyaṇa*), was undone by the implications of the wording, "not those that were given earlier."
93. The *Padmapurāṇa* relates that another demon-king, Hiraṇyakaśipu, was destroyed when Viṣṇu, leaping from a pillar in the form of Narasiṃha (half man, half lion), found a way to circumvent the terms of the boon that Śiva had granted the king—i.e.,

that he could not be slain either inside or outside a building, either on earth or in space, either by poisons or by weapons, either by humans or nonhumans. Hiraṇyakaśipu's twin brother, Hiraṇyākśa, was similarly granted a boon (by Brahmā) and later destroyed by Viṣṇu in the form of a boar.

94. Gorampa, *DSNSh,* fol. 145b, explains that according to the Drigungpas, it is harmful to one's longevity if one visualizes in meditation a master as an ordinary person on one's head. Tib.: *'bri khung pa rnams so so skye bo'i bla ma spyi bor bsgoms na tshe la gnod zer ro //.*

95. Gorampa, *DSNSh.,* fols. 145b–146a, relates that this incident took place in the Mangyül district of Ngari. After Rinchen Sangpo had petrified Sanggyä Kargyäl with a stare, "the great translator then bound [the latter's] throat with his robe and performed a fierce exorcism. 'I am a nāga who lives in Lake Guma in Mangyül,' [Sanggyä Kargyäl] confessed. 'The doctrines I taught have spread throughout the land of Tibet. Like salt tossed into water, they have become mixed up with many [authentic] texts and instructions for practice, and so cannot be isolated. From now on, I will not teach false doctrines.'"

96. This same image of the deer's tail is also found in Sapan's *Legs par bshad pa rin po che'i gter* V 9.

97. *Ratnagotravibhāga* V 20: *yasmān neha jināt supaṇḍitatamo loke 'sti kaścit kvacit sarvajñaḥ sakalaṃ sa veda vidhivat tattvaṃ paraṃ nāparaḥ / tasmād yat svayam eva nītamṛṣiṇā sūtraṃ vicālyaṃ na tat /. . .* The *DS* citation of this passage does not exactly correspond.

98. The Indian Buddhist scholar Jñānaśrī was the author of the *Vajrayānakoṭidvayāpoha* (D 3714) and other works, and he is reported (Roerich, trans., *BA,* p. 71) to have visited Tibet and to have assisted in the translation of various texts.

99. A different reading is found in Pökhangpa, p. 430: *jo bo'i gsang sngags spyod bzhin du* ("while practicing the Mantra teachings of Atīśa . . .").

100. Gorampa, *DSNSh,* fol. 146b, explains: "[The custom of] opening the door of doctrine with the Vajra Sow (Vajravārāhī) blessing originated with Kong Neruwa and, since it was not extant until then, it is contradictory to consider it [a part of] Marpa's transmission." See also Gorampa, *DSKhP,* fol. 57, for his reply to Shākya Chokden's question no. 103.

101. Gorampa, *DSKhP,* fol. 58a, comments: "In general, [Sapan] did not state that it is contradictory to cultivate the Great Seal and to trace that to Nāro's lineage; he did, however, reject that, having laid aside the pure Six Doctrines of Nāro, [one might] mix the Six Doctrines with the Great Seal that Gaṅgāmaitrī transmitted to Marpa and, while meditating that, trace the lineage [of one's practice] as belonging solely to the transmission lineage of the Six Doctrines of Nāro." See also Roerich, trans., *BA,* p. 829 on the Six Doctrines of Nāropa; pp. 459–460 on differences between the Great Seal of Milarepa and of Gampopa; p. 533 on Great Seal observance after Milarepa; pp. 840–843 on Great Seal schools and, in particular, the roles of Maitrīpāda and Nāropa; and p. 472 on the use of *Hevajratantra* practices as a supplement to the Six Doctrines of Nāropa. See also Gorampa, *DSKhP,* fols. 57b–58a, for his reply to Shākya Chokden's questions nos. 104–106, and also his *DSNSh,* fols. 146b–147a, and Pökhangpa, p. 431.

102. Gorampa, *DSNSh,* fol. 147a: *gter nas byung ba'i glegs bam sogs rdo rje 'chang la brgyud pa snyeg cing / de la'ang gzhan dag lung len pa rang tshig dang 'gal ba ni / gter nas byung*

ba sogs kyis rdo rje 'chang nas ma brgyud cing / gzhan la lung len mi dgos par bstan pa'i phyir ro //. Pökhangpa, p. 432, reads: *blos bzos pa yi chos lugs* ("mentally fabricated religious tradition") in place of *blo bzung ma yi chos lugs.*

103. For other discussions of "spurious tantras," see Khedrup Je's compilation in Lessing and Wayman, trans. (1968), pp. 70–72; Roerich, trans., *BA,* p. 663 on fabricated texts; ibid., p. 417 on Chak Lotsāwa Chöje Päl's critique of Nyingma tantras; and Sapan's reply to question no. 11 in his *Reply to the Questions of the Translator from Chak,* in this volume. Gorampa includes the following titles in a list of "New School" tantras that were "composed by Tibetans": the *dBang bskur rgyal po;* the *Lam lnga bkol ba;* the *Dus 'byung;* the *Phyag na rdo rje mkha' 'gro;* the *Ra li nyi shu rtsa bzhi;* the *gNyis med rnam rgyal,* and others. "Old School" titles include the celebrated *Kun byed rgyal po;* the *mDo dgongs 'dus;* the *Zhi khro sgyu 'phrul;* the *Lha mo'i skyis* [sic] *rgyud;* the *Bam ril thod mkhar,* and others. "The *sNang brgyad,* the *Las dge sdig bstan pa,* and others were written by Chinese," he notes. Pökhangpa, p. 444, adds the titles of several "spurious sūtras": the *sDong po rgyan gyi mdo* and the *lJon shing bzang po'i mdo.* The *sNang ba brgyad kyi mdo* and the *Maudgal gyi bus ma dmyal ba nas drangs pa'i mdo* were, according to him, composed in China. In his reply to Shākya Choken's question no. 110 (*DSKhP,* fol. 60), Gorampa clarifies that the *Kauśikasūtra* to which reference is made in the *DS* is clearly a text different from the *Prajñāpāramitā* scripture of the same name.

104. Gorampa, *DSNSh,* fol. 148b: "The *gTsug tor nag mo,* the *Bya khyung bsam yas ma,* and other texts were composed by Tibetan gods and spirits. The *Goddess Koṭarī,* the *Garuḍakalpa,* and others also appear in tantras composed by the Indian non-Buddhists. Although these possess some slight validity in terms of being able to allay diseases and malignant spirits and so on, it is inappropriate to accept them as authoritatively valid." See also Roerich, trans., *BA,* pp. 1048–1049, on books imparted by gods and teachings in the style of tantras.

105. Because this verse did not appear in most Tibetan translations of the *Ratnagotravibhāga,* Shākya Chokden (as quoted by Gorampa, *DSKhP,* fol. 60b, re Shākya Chokden's question no. 112) raises doubt about its inclusion in the *DS*. Gorampa explains that Chapa Chökyi Sengge (1109–1169), for one, had included the passage in his commentary on the strength of its appearance in some texts *(tshigs su bcad pa 'di gzhung kha cig las 'byung ba ltar na zhes gsungs nas 'bru bsnon mdzad do),* and that it is evident also in translations by Ngok Lotsāwa Loden Sherap (1059–1109) and other early scholars. In these instances, the verse follows immediately Maitreyanātha, *Ratnagotravibhāga* V 19.

106. In *DSNSh,* fols. 149b–150a, Gorampa clarifies that, although there are historical precedents for and scriptural references to the manifestation of certain types of relics *(ring bsrel)* from the remains of holy persons, many of the relics venerated in Tibet do not meet the criteria of Buddhist tradition. The custom of regarding as relics parts of the body that remain unburnt by the funeral fire *(thugs ljags ma tshig par 'byung ba)* or images that appear from bones *(sku gzugs sogs rus pa las 'byung ba)* is specifically unfounded. For instances in which remains of heart and tongue were retrieved as relics, see Roerich, trans., *BA,* pp. 468, 485, 487, 627, 676, 1013, 1040, etc. Some holy persons, e.g., Milarepa, left no relics behind (see ibid., pp. 436 and 581).

107. Gorampa, *DSNSh,* fol. 150a, cites from the *Mig bcu gnyis pa'i mdo:* "If a temple image should move about or weep tears, [it signifies that] the heroes of that land, together with many beloved sons, will be sent into exile. . . . If, when making offerings to [the image of] a worldly god, the god should speak or smile, obstacles and harm will befall

the king." The *Thub pa chen po drang srong ga rgas ltas pa bstan pa* also relates: "If the image of a worldly god should move about in dance, speak, become tearful, turn into dust, crack, split into pieces, become totally demolished, and so on, one should understand that many fearful events will occur. Dancing [means that] many wars will take place. . . . Pacing [signifies] exile." See also Roerich, trans., *BA*, p. 580 on similar marvels, p. 791 for an instance of a statue that spoke, and p. 957 on the neighing of an invisible horse.

108. In explicating the sense of certain technical terms, Tibetan teachers sometimes erred in extrapolating a meaning that went beyond the Sanskrit from which the term had been translated. This was the case, for instance, with *bcom ldan 'das (bhagavat), phyag rgya (mudrā), ye shes (jñāna),* and *rnal 'byor (yoga),* in which *'das, phyag, ye,* and *rnal* have no equivalent in the original. Other errors were due to the confusion of a word with another of similar spelling: *dpung*[?] *rgyan* → *dmag dpung; glu* → *slu; ri rab mnyam pa* → *dri rab mnyam*[?] *pa,* etc. A third area in which mistakes were commonly made lay in the formulation of artificial Tibetan etymologies for untranslated Sanskrit terms, e.g., *gopa* → *go ba; potala* → *ri potala* → *ri bo tala.* (See, for instance, Khedrup Je's misconstrual in Lessing and Wayman, trans. [1968], p. 124.) Other such cases were *purī* → *pu rangs; vimalamitra* → *bye ma la* and *mitra* → *mutra* → *mudrā* → *phyag rgya,* thus *bye ma la'i phyag rgya.* (See Pökhangpa, p. 453, for an alternate interpretation of *vimalamitra* as *bye ma la mig bskrab,* necessitating the invention of a story about a bastard child who, "thrown into a sandpit" *[bye ma la],* still "blinked his eyes" [*mig bskrab,* which, in Tibetan pronunciation, sounds a little like *mitra*].) Another case was *nārota*[?] → *a na na ro ru song.* See also Roerich, trans., *BA*, p. 1000, on another interpretation of *nāro* as *aro* (a corpse), and Pökhangpa, p. 453, for the popular Tibetan story that purports to explain how Nāropa received his name: After his master, Tilopa, had induced him to undergo painful tests, such as a beating and a leap from a precipice, Nāro cried out, *A na na! Ro ru song!* ("Ouch! I'm dead!"). Similarly *tila* → *tilo* → *telo.* Although Sarat Chandra Das's *Tibetan–English Dictionary* defines this as a bird, native Tibetan dictionaries describe the *telo* as a skunk or skunk-like creature—a dark, foul-odored animal slightly larger than a mongoose whose medicinal flesh cures diseases caused by spirit possession. And still other cases: *rohita* → *lohita* → *luhi* → *klu yi pa, indrabhūti* → *indrabodhi* → *brgya byin gyi byang chub, avadhūti* → *dhūti* → *'dod ster ('dod ster* sounds a bit like *dhūti), doha* → *do (gnyis) ha (gad mo'i sgra),* and *javā* → *dza ba* → *mdza' ba.*

109. That is, they read the archaic word *dbal* as the graphically very similar standard word *dpal.*

110. Here understanding *yongs dag* as *g.yog.* Alternatively, *'khor gsum g.yog* may mean "thrice covered/wrapped up."

111. Or: *glu yi pa* ("he of song")?

112. That is, taking *indrabhūti* to be the phonetically similar **indrabodhi.*

113. The Tibetans transliterate Sanskrit *ja* as *dza* and *va* as *ba;* hence *javā* for them is very close to *mdza' ba.*

114. For another mention of Mahādeva, see also Sapan's *Legs par bshad pa rin po che'i gter* V 7.

115. Gorampa, *DSNSh,* fol. 153a, explains: *dbyig gnyen gyi rnam bshad rigs pa las / bla ma kun dga' 'od tse*[?] *dang / sdug bsngal phun*[?] *ston*[?] *sa ston*[?] *dang / 'char kha stong nyid chu las skyes / gan po sa mtsho chu shing dang / mya ngan 'das dang yul 'khor skyon*[?] / *'gro ba mdo dang de bzhin gzhan / yang dag bsdus pa'i gzhi nyams phyir / mtha' dag min par*

rtogs pa yin / zhes mdo de rnams 'gd zhig ma tshang ba dang / lung nyams pa rnams bka' bsdu nyams pa'i dbang gis byung ba yin / zhes dgongs so //.

116. Gorampa, *DSNSh,* fol. 155b, relates that Rinchen Sangpo (958–1055), greatest of the later-period Tibetan translators, is credited with the authorship of a text critical of wrong practices that he discovered in Tibet upon his return from studies in Kashmir. According to Sapan, the work was entitled *The Differentiation of Dharma from Non-Dharma (Chos dang chos ma yin gyi rnam par 'byed pa).* Karmay (1975), p. 150, also notes that the patron of Rinchen Sangpo's studies had himself issued an edict in condemnation of wrong religious practices called "rDzogs-chen." "It is well-known," writes Karmay, "that the king of mNga'-ris, Lha Bla-ma Ye-shes-'od, disapproved of certain tantric practices which were then very popular in Tibet and he issued the edict . . . in which he condemned them. Moreover, he sent invitations to Indian Paṇḍitas to come to his kingdom to straighten up the crooked practices, but when this plan failed, he decided to send young Tibetans to Kashmir to study Buddhism and the great Lotsā-ba Rin-chen bZang-po was one of them." See also Karmay (1980), pp. 150–152.
117. According to Karmay (1975), pp. 151–152, Shiwa Ö, nephew of Lha Lama Yeshe Ö and student of Rinchen Sangpo, issued an edict, probably in 1032, in which the *Kun byed rgyal po* and certain other tantras were rejected as spurious and heretical. Gorampa, *DSNSh,* fol. 155b, follows Sapan in attributing to him the authorship also of a book entitled *The Refutation of Erroneous Mantra Teachings (sNgags log sun 'byin pa).* See also Snellgrove (1987), pp. 474–475, and Karmay (1983), pp. 3–28.
118. According to Roerich, trans., *BA,* pp. 359–364, Gö Khukpa Lhätsä was one of the pre-eminent scholars of the eleventh century. A contemporary of Khön Könchog Gyalpo (1034–1102) and Marpa, he studied briefly under Drokmi Lotsāwa at Nyugulung before proceeding to India. He and his followers became the chief propagators in Tibet of Nāgārjuna's system of practice of the *Guhyasamājatantra,* the translation of which Gö Khukpa Lhätsä revised twice. He also translated its most important commentary, the *Pradīpodyotana* (P 2659), as well as the *Hevajratantra* and its commentary by Kṛṣṇapāda, the *Yogaratnamālā* (P 2313); the *Samputatantra;* and many other tantras. According to Karmay (1975), p. 152, Gö Khukpa Lhātsä wrote a refutation of Dzokchen practices. Gorampa follows Sapan in attributing to him the authorship of a text entitled *The Refutation of Erroneous Dharma (Chos log sun 'byin pa).*
119. "The Great Sakyapa" is Sapan's grandfather, Sachen Kunga Nyingpo (1092–1158).
120. This is basically the same as the fable of the animal (a hen, in Western folklore) who cried, "The sky is falling!" The reference here is to a popular Indian and Tibetan story of a stampede started among forest creatures by a panic-stricken hare who had been startled by the plopping sound *("chal!")* of a fruit falling into water. All the credulous animals ran pell-mell until they met a lion, who listened to the hare's story and then suggested that an investigation be made. Upon returning to the scene of the incident, they discovered the true source of the hare's fear.
121. Gorampa, *DSKhP,* fol. 63, in reply to Shākya Chokden's question no. 117, identifies this verse as part of the *bsTod pa brgya lnga bcu pa ("Praise in One Hundred and Fifty Verses")* composed by Master Śūra, i.e., evidently P 2038, *brGya lnga bcu pa zhes bya ba'i bstod pa,* the *Śatapañcāśatka-nāma-stotra* attributed to Aśvaghoṣa, as in note 77 above.
122. It is not known to which work this refers, since Sapan does not discuss these themes at length in any extant work.

Epilogue

The Sage's religion is a celestial jewel mansion
that wholly dispels the dismal night of wrong views.
The sunlight of this treatise, which wakes the
lotus minds of bright intelligence, has dawned, here and now. (1)

I have explained: "This is indeed
the intent of all the Enlightened Ones,"
with the thought of helping beings.
This is also the intent of all the wise,
though indeed the ignorant may still find it difficult to understand. (2)

Like bees, may all living creatures
always enjoy a banquet of happiness
by [drinking] the noble honey
welling from the lotus of the Buddha's law
that has blossomed wide by virtue of
the universally beloved sun.[1] (3)

Salutations to Mañjunātha, the master
by whose loving, compassionate grace
I have come to reject false teachings
and to practice well what the Buddha taught. (4)

This completes *A Clear Differentiation of the Three Codes*, a treatise that discriminates true doctrine from false, composed by Kunga Gyaltshen Pal Sangpo, an upholder of the canons who is wealthy in learning and endowed with an intellect capable of investigating the logical and illogical.

Since the systematic establishment of the essentials of Mantra is a matter of great secrecy, consult my discussion elsewhere of these topics.[2]

NOTES

1. The author, Sapan, here refers to himself, Kunga, as the sun.
2. Sapan does not discuss these at length in any extant work.

PART III

Six Letters by Sakya Pandita

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Sapan's minor writings include a number of letters or epistle-like treatises, some of which are, in their doctrinal contents, closely related to *A Clear Differentiation of the Three Codes.* As a group, these writings can be generally subdivided into the following categories:

a. Replies to questions *(zhus lan, dris lan),* such as his replies to Chak Lotsāwa (*SKB* 5:94), Nyimo Gomchen (*SKB* 5:98), Shogönpa Drogön Rinchen (*SKB* 5:96), Dokorwa the Kadampa (*SKB* 5:97), Lowo Lotsāwa (*SKB* 5:95), Namkha Bum (*SKB* 5:96), Tönpa Lodrö Rabsäl (*SKB* 5:97), Tokden Gyenpo (*SKB* 5:32), and Thrumapa the Contemplative (*SKB* 5:99);
b. Messages or epistles addressed to communities, such as his *Letter to the Noble-Minded* (*SKB* 5:30), *Letter to the Kingdom of Hsi-hsia* (*SKB* 5:37), *Letter to the Monastic Assembly of Shogön* (*SKB* 5:40), and *Letter to His Students* (*SKB* 5:77);
c. Rhetorical "letters" or appeals *(zhu ba'i 'phrin yig)* addressed to divinities, such as the *Letter to Gods Who Love the Doctrine* (*SKB* 5:35), *Letter to the Sun* (*SKB* 5:38), and *Letter to the Buddhas and Bodhisattvas of the Ten Directions* (*SKB* 5:29); and
d. Advice (*gdams pa*) extended either to individuals or to practitioners in general, e.g., *Advice to Shang Lotsāwa* (*SKB* 5:34) and *Advice to the Meditators of Tibet* (*SKB* 5:76).

The preservation of such letters among Sapan's collected writings follows an established tradition among Buddhist masters of India and Tibet. Examples of this kind of literature, known in Sanskrit as *sulekha*—lengthy and usually versified letters addressed to eminent persons for the purpose of imparting religious instruction or clarifying philosophical matters—include Nāgārjuna's *Suhṛllekha* and *Rājaparikathā Ratnāvalī,* Candragomin's *Śiṣyalekha,* and Mātṛceṭa's letter to King Kaniṣka. From among Sapan's epistles and similar works, six have been selected here for translation, both for their general interest and because of their relevance to *A Clear Differentiation of the Three Codes.*

1

Reply to the Questions of the Translator from Chak

The exchange of letters between Chak Lotsāwa Chöje Päl Sangpo—Chak Lo for short (*SKB,* vol. 5, work no. 93, pp. 408.1.6–409.4.6, fols. 227b–229b)—and Sapan (*SKB,* vol. 5, work no. 94, pp. 409.1.1–414.2.2) has considerable historical interest as a documentation of the relationship between two major figures of thirteenth-century Tibet. Sapan's *Reply,* moreover, contains important clarifications of a number of issues raised in *A Clear Differentiation of the Three Codes.* Chak Lo's letter was prompted in part by his hope of obtaining a more accurate copy of the book than the one he had seen briefly at Yangdok.

According to the biography written by his pupil, Chöpal Darchang of Juphu (see George N. Roerich, trans. and ed., *Biography of Dharmaswamin [Chag lo-tsā-ba Chos-rje-dpal], A Tibetan Monk Pilgrim,* 1959), Chak Lo (1197–1264) was born in the central Tibetan village of Chak as the nephew of the celebrated translator Chak Drajom (1153–1216), abbot of the Kadampa monastery of Teura. Under the direction of his uncle, who had been to the holy land of Magadha on pilgrimage and had collaborated with Śākyaśrībhadra and others in Tibet (Roerich, trans., *BA,* pp. 1054–1056) in the translation of Indian texts, Chak Lo undertook the study of Sanskrit at an early age.

While young, Chak Lo studied for ten years (1216–1226) under the instruction of such masters as Sapan (at Sakya) and Throphu Lotsāwa (b. 1172/3; see *BA,* p. 1057). He then proceeded to Swayambhu in Nepal and spent eight years under the tutelage of Ratnarakṣita, Ravindra, and other learned paṇḍits. In 1234 he continued southward to India, where he witnessed the destruction and collapse of Buddhist institutions that followed repeated pillaging by Moslem raiders led by Iktiyar-ud-Din Muhammad. He found the holiest shrine at Bodhgayā deserted and its Mahābodhi statue, which commemorates Śākyamuni's enlightenment,

concealed beneath bricks. In the ruins of Nālandā University he met the aged paṇḍita Rāhulaśrībhadra, whose life he was able to save from marauding Turkic brigands.

In 1236 Chak Lo returned to Tibet and was invited to stay at the monastery of Yangdok in Gungtang, in the southern district of Mangyül. Postponing the resumption of his abbatial duties at Teura, he remained at Yangdok for four years (*BA*, p. 1058). It was from this Kadampa monastery, which had gained renown as the seat of Nagtsho Tshültrim Gyalwa (b. 1011), an early translator and student of Atiśa Dīpaṃkaraśrījñāna, that he penned the following letter to Sapan, some time between 1236 and 1241.

Although no available source records this, it is possible that the two masters met when Sapan traveled to Kyirong in Mangyül during this same period (on the occasion of his debate with the Hindu scholar Harinanda). According to Darchang's biography of Chak Lo (Roerich, trans. [1959], pp. 38–39, 102–103), they did meet in Sakya prior to Sapan's departure for Liang-chou in 1244:

> When [Chag lo-tsā-ba] Chos-rje[-dpal] was staying in Nepal, the Lord of Dharma Sa-skya Paṇḍita requested him to send him the *bDud-rtsi thigs-pa [Amṛitakanaka]*, a commentary on the *Mañjuśrīnāmasaṃgīti*. [Chag] Chos-rje[-dpal] sent him the Indian original of the text. Then the Sa-skya Paṇḍita again asked Chos-rje[-dpal] to send him his Tibetan translation. When it was sent, the Sa-skya Paṇḍita looked through it and became very pleased. Later, when they met at Sa-skya and discussed [the text], the Lord of Dharma Sa-skya-pa said, "Surely after the lo-tsā-ba Rin-chen bzang-po, there was no scholar greater than you! When I thought of becoming a scholar like you, my father and grandfather did not allow me to go to India, as a result of which their grace diminished. At the best they did not make me abandon religion and wealth; at the worst, they did not send [me] to India." Later, in Mongolia, the Sa-skya Paṇḍita is reported to have said, "Chag lo-tsā-ba is himself a scholar. If you wish to study, meet him!"

That recommendation seems to have been heeded, for the biography reports that numerous invitations to come to China were delivered to Chak Lo by emissaries from Sapan's nephew Phakpa Lodrö Gyaltshen and the Mongol court (Roerich, trans. [1959], p. 104 f.). In 1256 Chak Lo started out on the long journey but was unable to proceed because of failing health. In any event he received honors at Sakya, where the Pönchen, Kunga Sangpo, and Sharpa Yeshe Gyaltshen installed him as teacher and he "became the Master of the assembly of monks *(tshogs dpon)* as well as preached the doctrine" (ibid., p. 111). While returning to Tibet in 1264, Phakpa was bitterly disappointed to learn that Chak had just recently passed away.

Chak Lo, who refers to himself as a "putative translator" *(sgra bsgyur ming can),* is addressed as a translator (*skad gnyis smra ba;* lit., "bilinguist") by Sapan. In his introduction to Darchang's biography of Chak Lo, Roerich (1959, pp. xliv–xlv) lists some thirty Sanskrit texts—most of them related to tantric ritual practices—that were translated into Tibetan by Chak Lo. The list includes translations of commentaries to the *Mañjuśrīnāmasaṃgīti* and *Cakrasaṃvarābhisamaya,* and elsewhere (ibid., pp. 108–109) Chak Lo is said to have retranslated the *Vajrāvalī* and to have translated the tantra *gTsug lag dgu'i rgyud* into Tibetan for the first time.[1]

Chak Lo's letter comprises some fifteen questions that were prompted by a single morning's reading of *A Clear Differentiation of the Three Codes.* With the exception of the longer salutatory verses, the letter is written entirely in stanzas that have nine syllables to the line. To facilitate reading, Sapan's numbering of his replies has been applied to Chak Lo's questions as well.

Sapan's *Reply to the Questions of the Translator from Chak* incorporates three literary styles. Following several introductory verses in nine-syllable lines, he repeats or rephrases each of the fifteen questions, responds in prose, and, lastly, summarizes the essential points *(slar yang de dag gi don bsdus te bstan pa)* in verses of seven-syllable lines. Sapan's versified summary has been omitted in the present English translation. Although the prose and verse versions of the *Reply* do not differ much in content, it should be noted that in the latter (*SKB* 5:413.3.6) Sapan mentions that he had studied the three major works of Kālidāsa under the instruction of Sugataśrī, and that he had also translated and revised, "for the first time in Tibetan," three tantras that had been taught him by the same paṇḍita. These are identified as the *gSang ba nor bu'i thig le,* the *rDo rje sa 'og gsang ba'i rgyan,* and the *rDo rje snying po rgyan gyi rgyud.*[2]

Three of the responses are of particular interest. In reply to Chak Lo's suggestion (in question 7) that it might, after all, be acceptable to sprinkle water as part of the act of dedicating merit, since the practice was to be found also among Nepalese renunciates (an allusion to his own eight years of study among them), Sapan discounts this as an instance of laxity in Vinaya observance on the part of the Nepalese clergy and reminds his colleague that, as one well educated in the Buddhist scriptures, he should know better than to follow customs of "the old folks." Read in the light of Snellgrove's (1987, p. 378) comments on Nepalese Buddhist customs, this exchange reveals a lot about one learned thirteenth-century Tibetan's skeptical perceptions regarding religious practice in the neighboring kingdom of Nepal.

In his eighth question, Chak Lo points out that Sapan's own abbot, the Kashmirian paṇḍita Śākyaśrībhadra, reportedly had once used a version of the *bodhicitta*-producing rite of the Mind-Only school and yet had made no restrictions

concerning the eligibility of candidates for admission. (Chak Lo may well have come by this information through his uncle, Chak Drajom, who had assisted Śākyaśrībhadra in the performance of ordination and other ceremonies, and had no doubt received similar teachings from Throphu Lotsāwa.) None too happily, Sapan proceeds to explain how his abbot had yielded to the importunities of his Tibetan pupils and had used an adapted Tibetan translation of a Mind-Only rite-manual in conferring bodhisattva vows. However, because the rite Śākyaśrībhadra had conducted followed, in essence, the Madhyamaka format, the restrictions placed by the *Bodhisattvabhūmi* on the performance of a Mind-Only rite were not contravened, he says.

Even though Chak Lo as a youth is reported to have attended the *bodhicitta*-producing rite (Roerich, trans. [1959], p. 50), his ninth question indicates an unfamiliarity with the Madhyamaka rite. This probably reflects his affiliation with the Kadampa tradition, which, as Sapan notes in his *Madhyamaka Rite for Producing the Will to Enlightenment* (*dBus ma lugs, SKB* 5:264.3.1–273.2.6), followed Atīśa in adopting the Mind-Only rite that had been transmitted through Asaṅga and Candragomin. The distinction between the rites of the two systems is clearly a topic of doctrinal interest to Sapan, and he explores the implication in the Madhyamaka tradition that buddhahood continues to be attainable as long as the mere aspiration to attain it remains intact.

In the concluding verses of his letter, Sapan makes a personal appeal to Chak Lo to reflect on the external and internal adversities besetting the Buddhist doctrine in their own lifetimes. It is not difficult to imagine the sorrow with which each of the two abbots contemplated, in private moments, ever grimmer reports of the annihilation of Buddhist culture in India, which had for centuries been a spiritual motherland to Tibetans. That calamity could only have served to make them feel all the more heavily the burden of responsibility that they, as religious leaders, now bore to maintain and transmit intact the "essentials" of the doctrine. For the same reason, doctrinal misinterpretations and laxity in observance on the part of Tibetan Buddhists themselves were viewed as causes for disquiet, in that, unchecked, these might well endanger the integrity and thus the survival of the Buddha's teachings. As Sapan urged at the end of his letter, "They are exceedingly good, it has been taught, / who uphold the Noble Teaching at a time / when it is being destroyed, and so you, / maintaining the basic scriptural collections, / must sustain [the Dharma] and propagate it among others."

Chak Lo appears to have taken the counsel to heart, for his biographer Darchang quotes him (Roerich, trans. [1959], p. 108 f.) as having announced, years later:

> The Tibetan View is not pure. Formerly, the doctrine of Ha-shang Mahāyāna spread. Now it is similar to that. In order to purify the View, it would be good to

> preach the *Madhyamaka Ratnāvalī.* I should preach it in winter to the assembly of monks at Thang.

He then proceeded to retranslate every syllable of the Indian original, and added his own annotations. In this vein, also, Chak Lo composed his *sNgags log sun 'byin,* a refutation of the erroneous practice of tantra.[3] In other writings, too, he criticized the propagation in Tibet of numerous spurious and altered tantras.

Translated, Chak Lo's letter reads as follows:

Oṃ svasti siddhaṃ.

> Victory to the master hailed as he of Sakya,
> owner of the three sets of vows
> and knower of the five sciences.
> Of discriminating intelligence
> and by his chosen deity blessed,
> he, with knowledge and love,
> puts an end to false doctrines
> and ever assists the fortunate.

O Śākya monk, I, Chöje, a putative translator, am one who has been touched by the glance of your own and other holy beings' eyes and who has faith in the Sage's teaching. I have also seen the Mahābodhi and other eminent shrines. From the top story of the great temple that was once the monastic seat of the translator Nagtsho, spiritual son of Dīpaṃkaraśrījñāna, and of other learned and pious men, and that still serves as a foundation for all beings' happiness and as a fountainhead for upholders of the Doctrine, I send this letter of questions to you, lion among men in this Age of Dissension.

Based on the valley of scripture and reasoning, with your meaningful lion's roar you fearlessly strike terror among foxes' assemblies and draw to yourself your own fortunate race at the famed, glorious Sakya, that best among monasteries, which has been blessed by the presence of noble ones who have been very prominent in propagating the correct noble religion of the Sage's Doctrine amidst these snowy mountains [of Tibet].

After a salutation, with words of homage and solicitation after your good health, my main point of writing is as follows. I had earlier heard that you had written a major treatise on the purification of Buddhist Doctrine entitled *A Clear*

Differentiation of the Three Codes, and although I had wished to study and read it, this was impossible because of my distant location. Though I made inquiries, I was informed that no copy was available in this place. Later, I obtained Geshe Yeshe Sengge's copy on the second day of the waning half of the month of Tiṣya. Upon looking at it on the morning of the third day, I found that I did not fully understand it, due to errors made by the copyist and also because of my own great distraction and modest intellectual abilities. Nonetheless, I regarded most of what I understood as a cause for faith. I wish, however, to ask you a little about those passages I did not understand or had doubts about, and to request your explanations about them:

1. Granted that the Realm of Reality cannot be dedicated, what you also state [*DS* I 76]—that absolute virtue, [absolute] nonvirtue, and [absolute] neutrality are, respectively, reality, the whole of Cyclic Existence, space and nonanalytical cessation—[you] hold to be the theory of the Disciples alone. What [do they and the Mahāyānists] not share in common [on this point]?
2. What was the purpose of explaining "absolute virtue is reality" as having an allusive sense?
3. Is not the designating of the merely virtueless Realm of Reality as "virtue" the same as calling that which lacks virtue "nonvirtue"?
4. The example of the desirelessness of a person who has been satiated by food is not used as an illustration of true desirelessness, i.e., total freedom from desire. In the same way, the Realm of Reality is not described as being actually absolute virtue or as the practical effector of happiness and the like. But is not "virtue" in the sense of highest liberation also the object of immaculate Gnosis?
5. In stating that there is no phenomenon extraneous to the Realm of Reality, weren't you referring to the ultimately real Realm of Reality?
6. If treatises are not elucidated as having implicit and literal senses, the six reasons enunciated by Saints for the composition of treatises will remain unfulfilled. Hence, won't the Saints' own statements from higher and lower [contexts] then themselves become contradictory?
7. It would be fitting to investigate the fact that, in ancient times, the practice of sprinkling droplets of water while making a dedication was performed in the great temples, as is reportedly mentioned in scriptures, and that it is also practiced by every renunciate in Nepal.
8. The master of doctrine Śākyaśrībhadra used a ritual composed by the scholar Abhayākaragupta in conferring the conception of the will to enlightenment on all [who sought it]. How does this agree with the *Bodhisattvabhūmi*?
9. If the Madhyamaka will to enlightenment can be generated in all kinds of beings by means of a ritual, then what exactly is that rite? Granted that it is

taught in the "five sūtras" and in the treatises of the two masters, what does its discipline comprise? If, by conception of this will, one can become a Victor even without undertaking the training, it would be excellent for anyone to receive the rite. However, if one were to keep the vows in accord with Śāntideva's *Śikṣāsamuccaya* and *Bodhicaryāvatāra*, the vast majority of people who can recite the rite would not be able to observe its limits, let alone accomplish the training. Wouldn't they just incur the fault of violating vows they have promised to observe?

10. You state that even if, perchance, the Sow-Head initiation might be taught in the tantras, it is still not an initiation but only an authorization. Yet if it is taught there, what is the contradiction in calling it an initiation? Vajraghaṇṭika also described the imparting of a mantra as a "mantra initiation," so is the mere doing of what is not [explicitly] mentioned so strange?
11. There are many tantras of both Old and New Mantra schools that were written by Tibetans, but which are they?
12. What metrics do you know, and which are the poetical figures and synonymy you have virtually mastered? Which treatises on metrics and poetical figures have you studied, and under whose tutelage did you learn them?
13. Further, you state that you have learned for the most part all the tantras of the four classes for which a living tradition of study and exegesis is available. How many are these?
14. In particular, how many scholars' commentaries and subcommentaries to the glorious *Hevajramūlatantra* are there?
15. What are the six exegetical traditions of *Mañjuśrīnāmasaṃgīti*?

I do not hesitate to ask boldly for the favor of an accurate copy of *A Clear Differentiation of the Three Codes,* which would clarify these points. There are also other topics I wish to inquire about, but, as Tashi Dag tells me he must leave on the fifth day of the waning moon, I am writing this letter on the fourth day. Please forgive me if I have been amiss in posing [these questions], which I submit to you with an attitude of devotion. By virtue of this, may all beings study under a noble spiritual friend and be granted wisdom and skillful means by a liberating master.

Sapan's Reply to the Questions of Chak Lotsāwa

Sapan begins his *Reply to the Questions of the Translator from Chak* (*SKB* 5:94, pp. 409.1.1–414.2.2; *na* fols. 229b–240a) with a verse of homage to Śākyamuni, Scion of the Ikṣvāku Clan, whose qualities as a teacher of humankind are extolled as being superior to those of the great gods of the Hindu pantheon:

Reverently I salute the master and Mañjughoṣa.

Neither Śaṃkara [Śiva] nor Jalaśaya ["Lying in the Water" = Viṣṇu]
nor Svayaṃbhu [Brahmā] nor Kusumacāpa [Kāma]
nor Sarasvatī ["the Lake-Arisen," *mtsho byung*] nor Svāmin [= Skanda]
nor Kṛṣṇavartman [Rāhu] nor Sūryaputra [Yama]
can perturb the eloquence of the Aikṣvāka [Śākyamuni],
in whose words our confidence rests.

I shall [here] answer briefly,
through statements of scripture and reasoning,
the questions of the intelligent, vow-observing,
scripturally learned translator, Chöje Päl Sangpo.

1. The first question was: "Although it is true that the Realm of Reality is not to be dedicated [in the same way as ordinary virtue], still, what is the reason this is not [a view] held in common with the Mahāyāna?" The answer:

Because the Disciples hold that all knowable phenomena are material and do not view them as being empty, they hold ultimate reality and the rest, also, to be established as a material thing [belonging to] such [categories as] virtue. Mahāyānists maintain that since all factors of existence are empty, their establishment as a material thing is negated, and therefore "absolute virtue" and the like are mere designations. Thus the two systems do not share a common view.

2. To reply to the second question, "What is the motive for designating as 'virtue' the highest reality, free from all elaborations?":[4]

What is alluded to when reality is designated as "virtue" is the mere absence there of evil. The motive [of that allusion] is to encourage the faint-hearted. The correct knowledge that belies its veracity [if the statement is literally understood] is that if reality were true virtue, it would produce the effect of happiness. If that be accepted, there would then be no possibility for there to be unhappy states of existence, for as it has been stated, "Inasmuch as there is no factor of existence not included in the Realm of Reality. . . ." "Then," one might wonder, "how could reality be virtue even though it does not produce the effect of happiness?" It is thus not true virtue but rather designated virtue, just as when something that neither serves to boil nor to burn is nonetheless designated as "fire."

What is alluded to when Cyclic Existence is designated as "absolute evil" is the

fact that the five grasping aggregates [of the personality] are the foundation of suffering. The motive of this [allusion] is to generate a spirit of revulsion toward Cyclic Existence. The correct knowledge that belies the statement's veracity is that if the whole of Cyclic Existence were really evil, actions that produce happy states would also be evil, and thus neither the higher realms nor ultimate well-being would be possible. If those acts were evil even though those [happy states] are possible, that conflicts with the arising of the higher realms and ultimate well-being from them. It might be surmised that the designation was made having in mind that evil predominates [in Cyclic Existence]. That, however, would simply prove that the statement is merely an allusive and designational one.

What is alluded to in describing space and nonanalytical cessation as neutrals is that they are not causes of either happy or unhappy states. The motive is to prevent people from engaging in futile exercises of practicing or abstaining from [such neutrals]. The correct knowledge that belies the veracity of the statement is that if these two were true neutrals, they would have to be actions produced by the three media of body, voice, and mind, inasmuch as the sūtras insist that all virtuous, nonvirtuous, and neutral actions are produced by these three. If you accepted that, then space and nonanalytical cessation would be conditioned phenomena.

Hence the application of these terms for that which is not true moral action is a designation. Therefore, for questions such as "Are these virtue or evil?" and "Is this an ox or not?" one should investigate the defining characteristics. One should understand that all applications of nomenclature where definitive characteristics are absent is designation, just as when, for instance, a stupid person is called "ox."

[Objection:] But if these lack the substance of virtue and the rest, one might object, it is inappropriate to call them by those names. [Reply:] There is no conflict here, for as the *Pramāṇavārttika* [II 6ab] states, "Words are not lacking for anything since they depend on the intended meaning." The Ārya [Nāgārjuna] also taught:

> Desire, aversion, and delusion—actions produced by these three are unwholesome; wholesome actions are those that occur in the absence of desire, aversion, and delusion.

Thus it is taught to be either virtue or nonvirtue if, moved by good or bad motives, one engages in wholesome or unwholesome activities of body, voice, and mind. Actions are not, however, explained as being otherwise. This is also stated in the *Karmasiddhiprakaraṇa* [of Vasubandhu]. While sūtras similarly provide schematizations of virtue and evil related to actions of the three media, they do not describe inaction as virtue or evil. And this is also the case in their classifications of actions as "will" and "that which is willed." Therefore, all sūtras, tantras, and commentaries that have a definitive import declare that the ultimate is virtueless

and free of evil by dint of its freedom from elaborations. In the *Abhidharma,* both the interpretable and the definitive import are ascertained through recourse to reasoning, and thus, without logical examination, it is wrong to accept something as of definitive meaning. Hence master Vasubandhu said:

> The existence of matter and the other sense-fields was taught having in mind the beings to be disciplined, just as when he taught the existence of miraculously born beings.

3. The third question was: "If ultimate reality lacks virtue, is it not the same as evil [i.e., as nonvirtue]?" The answer:

It would be appropriate to designate reality as "evil" if there were any motive for that. But no direct designation has been made because there was no need. The *Sūtrālaṃkāra* [III 11] does, however, state:[5]

> Some lack virtue that is conducive to the positive [i.e., to liberation].[6] Some pursue only misconduct. Some have destroyed all positive factors. [Some] have inferior positive [factors]. [Some] are devoid of the cause.

The statement is also made in sūtras that sentient beings are evil by nature. If it were really true that some persons lacked even the least amount of virtue conducive to liberation or that all beings were evil by nature, [then the respected person who argues so][7] would also accept that their reality is also nonvirtue, inasmuch as they are maintained to be totally devoid of virtue.

4. The fourth question was: "Even though satiation after eating is explained as freedom from desire, this does not refer to true, permanent freedom from desire. And thus even though ultimate reality is explained as ultimate virtue, this does not refer to virtue that produces happiness as its result." The reply:

That is precisely what I maintain. It is not true freedom from desire even though it is called that. Similarly, reality is not true virtue despite its being called absolute virtue. It is a designation by the very fact of having been so designated. Therefore it is a mistake to construe reality as a virtue that can be dedicated. When, for instance, a dimwitted person is called "cow" or a brahmin's child is named "Fire," it is futile to expect to use them as a real cow or fire in milking or cooking. Hence what is refuted is the misconstruing of reality as true virtue, whereas there is no refutation of the designation.

5. The fifth question was: "Was not the statement 'There is no factor of existence other than the Realm or Reality' made referring to the ultimate Realm of Reality?"

The answer:

Exactly so, but what I was saying is that it is an overextension to construe that as a virtue.

6. The sixth question was: "Has one not mistaken the allusive and direct language of the treatise?" The answer:

Since we explicate by distinguishing between interpretable and definitive meanings, how could this be in error? Others who fail to distinguish between these and, feigning competence, explain the interpretable meaning as definitive are, however, surely mistaken.

7. [The seventh question (omitted in the text) was: "It would be fitting to investigate the fact that, in ancient times, the practice of sprinkling droplets of water while making a dedication was performed in the great temples, as is reportedly mentioned in scriptures, and that it is also practiced by every renunciate in Nepal."] The answer:

I have not seen any scriptural authorization for the sprinkling of water during acts of dedication. The brahmins who received Viśvantara's gifts of elephants and the like sprinkled water, but they were non-Buddhists and thus acted in accord with their own Vedas. Not understanding this practice of theirs and thinking it to be required also of Buddhists, others have performed this. I have not heard that it was ever practiced in Tibetan temples during the period following the spread of authentic doctrine. Even if it was, it was done mistakenly, since [the scriptures] do not teach it. And as also in Nepal there are no pure upholders of the Discipline, mistaken practices of asceticism are found there in abundance: Their monastic robes don't possess the prescribed measurements; they wear hats, sleeves, and white shawls; they use a smoothed stick as a summoner to assembly; and some use copper alms-bowls. They claim that the alms-bowl must be carried along when one goes to town in the evening, and they deem it sufficient to accept donations just by pressing the alms-bowl with the hand. The watches are announced by the abbot himself. All these and many other wrong practices are in evidence there. We upholders of the basic scriptural collections, rather than following the practices of old folk, need what is taught in the scriptures. Tibet, too, has many old-folks' practices—for instance, the "white garlic" style of reading the sūtras—but none of them was taught in scripture. You, though, are an upholder of the basic scriptural collections.

8. The eighth question was: "Our ordination abbot, the Lord of Dharma [Śākyaśrībhadra], used Abhayākaragupta's ritual to produce the thought of enlightenment in all people. How does that agree with what is taught in the *Bodhisattvabhūmi*?" The answer:

When some requested the great almsman, our abbot, for the conception of the will to enlightenment, he replied that he had left behind in India his copy of the Madhyamaka text belonging to Jetāri's tradition. They then asked him to perform the rite according to the tradition of the *Saṃvaraviṃśaka*. "How could the conception of the will be suitable for those who cannot even keep a fasting retreat?" he countered, and would not confer it. He also refused all who asked him to act as their abbot in the ordination ceremony, saying, "If you are able to study the Vinaya and remain with me ten years, I will do it." Those who sought initiation were turned away with the response, "I would confer it if you were able to avoid the cardinal infractions, to cultivate the two processes in meditation, and to study some tantras, but that you cannot do." Later, upon being tearfully beseeched again and again by the faithful, he bade them fetch the Tibetan version of the rite, which he then annotated in Sanskrit, interpolating the confession of evils and so on from the Madhyamaka tradition into a Tibetan text of the Mind-Only tradition. "Monks according to local custom! Bodhisattva vows according to local cusom! By my having come to Tibet," he lamented, "things have become spoiled!" and he displayed his displeasure toward all who made such requests of him. I have not seen Abhayākaragupta's rite for generating the will to enlightenment. Nonetheless, if one adds to the Mind-Only rite the confession of evils and so on, and uses it for any and all comers, this does not accord with the *Bodhisattvabhūmi* and is therefore incorrect. Nevertheless, it seems the abbot performed the rite for Tibetans in order to placate them. Even in India, he said, he had to observe certain customs that did not conform to the discipline of his Sarvāstivāda school, such as accepting donations in the alms-bowl, refraining from cane sugar in the afternoon, and the like. He did so in order to satisfy adherents of the Mahāsāṅghika and other schools in whose midst he was staying.

9. The ninth question was: "What are the rite and the rules of training for producing the thought of enlightenment in the Madhyamaka tradition? Won't there arise the fault of losing them if one doesn't practice the rules of training?" The answer:

The [Madhyamaka rite] is the tradition of the rite used in the *Bodhicaryāvatāra* based on that of the master Nāgārjuna, and summarized in its essential features by Jetāri, who made it include the visualization of a yidam deity. All beings, it is taught, are eligible as recipients. Regarding infractions, rules are categorized for bodhisattvas, kings, ministers, and ordinary folk. The mode of losing these vows is as follows: Just as two methods obtain in the system of Individual Liberation whereby the occurrence of an infraction may or may not lead to a loss of vows, so, too, does the Mahāyānist system have two methods. The Mind-Only tradition is clearly one in which vows are forfeited as a result of an infraction, but either of the two outcomes is possible in the Madhyamaka tradition. The tradition we follow

holds that if the will of aspiration is not relinquished, the foundation of the vows is not lost even though other infractions may have been incurred. This accords with the *Buddhāvataṃsaka*, where it is written:

> Just as a diamond, though shattered, still outshines every ornament of gold and does not lose its identity, so, too, even though perseverance be lost, the concept of the will to Gnosis still excels all Disciples and Solitary Buddhas and does not lose its identity.

The *Rājāvavādaka* and other sūtras agree. Here the tradition maintains that, although one might be reborn briefly into unhappy states as a consequence of violating certain vows of implementation while the spirit of aspiration remains intact, there is no stipulation that one also forfeits thereby the possibility of eventually attaining Buddhahood. Thus the *Bodhicaryāvatāra* counsels, "If, having made this kind of commitment, ..."

Even should one be briefly reborn into unhappy realms as the outcome of an infraction, one will still succeed eventually in attaining enlightenment as long as the aspiration toward it has not been impaired. The *Jātaka*, therefore, relates,

> The ripening of deeds is inconceivable.
> Even he who was endowed with inconceivable compassion
> was reborn as an animal due to the maturation of deeds,
> but even there his perception of the Dharma was not undermined.

The *[Mahāyāna] Sūtrālaṃkāra*'s comment is also relevant here:

> They fall, after a long while,
> into lower realms, yet quickly win release;
> even there, they feel little pain
> and bring grieving beings to maturity.

However, the *Bodhicaryāvatāra* also warns, "If even a trifle be not given. . . ." This alludes to the fact that Buddhahood will not be attained if one's aspiration has been vitiated. Provided, therefore, that the aspiration of the will to attain Buddhahood for the sake of all beings remains intact, one will succeed in putting an end to Cyclic Existence through a gradual accomplishment of the implemental discipline. If a family line, for instance, is not interrupted, food and wealth will be obtained as incidentals. Therefore, the intended sense is that whoever obtains the will to enlightenment, since it is difficult to lose that aspiration, will eventually attain Buddhahood. The intended sense of the *Śikṣāsamuccaya*, one should understand, is similar.

Depending, therefore, on the extent of training in the resolve and the degree of diligence brought to bear, one will sooner or later win enlightenment. Therefore, in a system of aspiration to enlightenment that features a gradual approach, there is nothing wrong in failing to apply oneself to a discipline designed for speedy enlightenment, just as it is not malpractice not to use an immediately acting remedy in healing a disease that calls for gradual treatment. Hence the intended meaning was that training in the Discipline [should be undertaken], not that training is altogether unneeded.

Moreover, during the rite of taking vows in keeping with the *Bodhicaryāvatāra*, one first cultivates the resolve of aspiration, "I awaken the will to enlightenment. . . ." Then a commitment is made to train gradually in implementation: "Step by step, I will train in the discipline of bodhisattvas."

However, because no commitment was given to train oneself in every discipline starting from that moment onward, no pledge is impaired if one fails to make efforts in them. The pledges are violated if one not only gives up the aspiration to enlightenment but also fails to achieve even the least virtue. Still, the will to enlightenment of this Madhyamaka tradition is not easily relinquished because the aspiration is extremely difficult to lose, and it is assumed to be nearly impossible that not even the slightest implemental virtue will be practiced.

Generally speaking, rites stress either the benefits to be won or the faults of transgression, or both benefits and faults in equal measure. Here the emphasis is placed on benefits. The training instructions are to be found in lengthy or abridged form in the *Śikṣāsamuccaya* and elsewhere.

10. The tenth question was: "If, perchance, the Sow-Head initiation were taught [in the scriptures], what contradiction would there be in calling it an 'initiation'?" The answer:

To put it in general terms, the Sow-Head initiation and the rest are nowhere expounded in the tantras. The phrase, "But if, conceivably, they were taught" is to adopt a [hypothetical] position [for the sake of] investigation.[8] This is like saying: "Fire is never cool, but if it were cool, it would not be fire but a magical illusion or something else."

In an initiation ceremony, only the main body of the rite, which itself comprises preliminary, main, and concluding sections, is the true initiation. The rites of preparation and authorization are nominal initiations. For example, although they are termed "rites of monastic ordination," the preparatory ritual of inquiring about obstacles and so on and the concluding recitation of the elevenfold discipline do not constitute the essential conferment of monastic vows. Those vows are essentially imparted through no more than the single act of petition and the three acts of proposal. Again, in generating the will to enlightenment, all the preliminaries of

the sevenfold office and the concluding cultivation of a joyous attitude are also called "conception of the will"; nonetheless, they are not the main rite but only its auxiliaries. And although it is called a "rite of twenty vows," the actual rite in which the vows are taken consists of no more than a single phrase; the rest—the preliminary ritual and concluding instructions—are only nominally a vows-taking rite. In the same way, a rite of authorization may be designated by the term "initiation" although it is not a real one, but rather a designated one. The *Saṃpuṭa[tantra]* mentions an initiation and an authorization as two different things:

> Upon having performed the acts
> of obtaining initiation and authorization,
> smilingly give voice to these verses
> that are exceedingly melodious
> and cause all beings to rejoice.

Again, "the eleven vase initiations" is a term used to denote the various parts of the vase initiation, but this is like speaking of "eleven royal envoys" when only one is the official and the others go along as attendants.

Moreover, if all rites called "initiation" were to become [true tantric] initiations, then that which is described in the [*Vinaya* work] *Triśatakārikās* in the passage "It is an initiation that bestows the fortune of full enlightenment" would also be a mantric initiation, as would that mentioned in sūtras as "an initiated bodhisattva," and also initiation used for crowning royalty. Therefore, the bestowal of bow and arrow after an explication of doctrine and the like constitute authorizations. They are not actual initiations. Even if some mention of the Sow-Head initiation and the rest could be found in the scriptures, they would have to be included in this category. As no mention is made of them, they are simply falsifications.

11. The eleventh question was: "What are the tantras in the Old and New traditions that were composed by Tibetans?" The answer:

A very large number of such tantras is found in the Old School of Mantra: the *Lha mo skye rgyud*, the *Bam ril thod mkhar*, and so on. In the new schools there are also very many tantras that Tibetans composed, including the *Dus 'byung*, the *Phyag na rdo rje mkha' 'gro*, the *Ra li nyi su rtsa bzhi*, and the like—too many to mention. And, as feelings would be hurt a little if I were to point out all of them specifically, you should investigate this yourself.

12. The twelfth question was: "Which works of metrics, etc., did I learn, and from whom did I learn them?" The answer:

Under the tutelage of the brahmin paṇḍita Sugataśrī, I studied the *Chandoratnākara,* the seer Piṅgala's basic text, and its commentary by Jayadeva. Under Saṃghaśrī, I learned Daṇḍin's treatise on poetics [the *Kāvyādarśa*] and the essentials of the *Sarasvatīkaṇṭhābharaṇa.* Dānaśīla also instructed me to some extent in commentaries to this last.[9] My teachers for the *Jātakas* were my abbot, the Dharma master [Śākyaśrībhadra], and the Dharma master of Sakya [Trakpa Gyaltshen].

13. The thirteenth question was: "How many tantras are there with living traditions of study?" The answer:

Under the instruction of the Great Master of Sakya [Trakpa Gyaltshen], I studied the following commentaries on the *Guhyasamāja:* the Ārya [cycle's *Caryāmelāpakapradīpa*] with its supplements, and the three commentaries of the Jñānapāda cycle, the *Alaṃkāra, Ratnavṛkṣa,* and *Kusumāñjari* [P 2711, P 2709, and P 2714]. From the Dharma master [Śākyaśrībhadra], my abbot, I also learned the supplementary texts of these two cycles. I also learned the three tantras of Yamāri; the basic tantra of Saṃvara and exegetical tantra; the *Vajraḍāka;* the *Ḍākārṇava;* the *Abhidhānottara;* the *Herukābhyudaya;* the *Caturyoginīsaṃpuṭa;* the *Vajravārāhyabhidhāna;* the three tantras of Hevajra; the *Mahāmudrātilaka* and the rest of the Tilaka cycle; the *Niṣkalaṇka* and the rest of the three tantras of Aralli; the *mGon po mngon par 'byung ba* [? P 62, *Śrīvajramahākālakrodhanātharahasyasiddhibhava*]; and the *Kālacakra* and its supplementary texts.

Among the Yoga Tantras, my master the Lord of Sakya taught me the two traditions of the *Tattvasaṃgraha,* i.e., the one of the basic text alone and the other with commentary; the *Śrī Paramādya;* the *Yathālabdhakhasamatantra* [P 80], including its commentary by master Śāntipa; the *Sarvarahasyatantra* [P 114] together with Śāntipa's commentary; the *Sarvadurgatipariśodhanatantra* [P 116]; and the *dPa' bo grub pa,* in which I was tutored by him and my abbot both.

The Performance Tantras that I learned from the Great Sakyapa include some texts such as the *Acalatantra (rTog pa chen po)* and "Great Secret" *(gSang ba chen po).* I was also tutored by my abbot in the *Vairocanābhisambodhi.*

Among the many Action Tantras that I studied under both masters are the *Subahu,* the *Susiddhi,* the *Sāmānyaviddhiguhyatantra,* the *Amoghapāśa,* the *Uṣṇīṣavijayā,* and others.

14. The fourteenth question was: "In particular, what commentaries of the *Hevajramūlatantra* did you learn?"[10] The answer:

My master the Sakyapa tutored me in the *Kaumudīnāmapañjikā* [P 2315], the *Yogaratnamālā* [P 2313], the *Śrīhevajrapañjikāmuktikāvali* [P 2319], and the *Hevajratantrapañjikāpadminī* [P 2311]. I also studied the commentary on the *Vajra-*

padasāra [P 2316] praises and the *Saṃvara* commentary on the *Vajrapāṇi* praises under the instruction of my master the abbot. Moreover, I saw but did not study [under a teacher] the commentaries to the *Hevajra* written by the masters Kṛṣṇapa [P 2317] and *Padmāṃkura(?) [P 2318], as well as many other minor exegetical texts.

15. The fifteenth question was: "What are the six traditions of *Mañjuśrīnāmasaṃgīti* explication?" The answer:

The four traditions of exegesis that I studied under my master the Sakyapa are the longer and shorter commentaries of Mañjuśrīmitra [P 3355], Vilāsavajra's middle-length commentary [P 3356], and the exegetical tradition of the Path with Its Fruit system. My abbot the Dharma master also taught me the exegetical tradition of the *Kālacakra* and the commentary by the master Madhyamakanandana [P 4831].

[Here has been omitted the versified summary of the above replies.]

The virtuous, who have eyes to see it,
greet the sunlight of the Sugata's word
with gladness, but the ill-endowed
shrink back from it like owls,
eyes blinded by the glare of truth.

In our own times, the Sage's religion
shrinks like a lake whose streams have dried.
And most practitioners of religion are stalked,
like the fish and the other little creatures in that pond,
by the evil religious teachers, who are like herons.

The holy lands are overrun by barbarians,
pious kings overthrown by the wicked,
teachers of the Dharma reviled
by those who teach what is not Dharma—
see, this is what happens in an age of decline!

They are exceedingly good, it has been taught,
who uphold the Noble Teaching at a time
when it is being destroyed, and so you,
maintaining the basic scriptural collections,
must sustain [the Dharma] and propagate it among others.

There are multitudes of religious practitioners now
in this time of decline, but few indeed
whose practice agrees with the Sage's words.
Therefore you should see if there is even one who upholds
the Enlightened One's teachings [rightly].

Though there are many assemblies made up of those
who have turned their backs on the Sage's Doctrine,
they are like so many rainless clouds.
Though there may be few that practice according to the Dharma,
still, like sun and moon, they illumine the world.

"Swine eat filth in a filthy wallow," the sūtras tell,
"contemptuous of places where they find no filth.
Just so, monks laden with wrong livelihood
despise the virtuous."
Take a good look at this situation
and uphold the life of a monastic scripture-upholder.
That done, occasions may be found even yet
to benefit Buddhism, however slightly.

Through the merit of this reply sent
to the translator Chöje Pal Sangpo
by Kunga Gyaltshen Pal Sangpo, translator,
may the Doctrine long endure!

NOTES

1. The tantra *gTsug lag dgu'i rgyud* is so far unindentified. Chak Lo is known to have revised two tantras, P 81 and P 117. For a list of his translations, see G. Roerich (1959), pp. xliii–xlv.
2. The *gSang ba nor bu'i thig le* is P 125: *Āryaguhyamaṇitilakanāmasūtra,* vol. 5, pp. 226.3–240.3. The *rDo rje sa 'og gsang ba'i rgyan* is P 403: *Āryavajrapātālanāma-tantrarāja (rDo rje sa 'og gi rgyud kyi rgyal po),* vol. 8, pp. 261.1–275.1. And the *rDo rje snying po rgyan gyi rgyud* is P 122: *De bzhin gshegs pa thams cad kyi sku dang gsums dang thugs kyi gsang ba rgyan gyi bkod pa zhes bya ba'i rgyud kyi rgyal po* (= *Sarva-tathāgatakāyavākcittaguhyālaṃkāravyūhatantrarāja*), vol. 5, pp. 176.1–192.5.
3. Shiwa Ö, two centuries earlier, had written a work with the same title, as mentioned in *DS*III 607.
4. Here the question had been shortened and overly simplified in its repetition.
5. *Mahāyānasūtrālaṃkāra* III 11. As quoted in the commentary of Vasubandhu, P vol. 108, p. 60.5.2 (*sems tsam phi* 146b): *la la gcig tu nyes par spyod nges yod // la la dkar po'i*

chos rnams kun tu bcom // la la thar pa'i cha mthun dge ba med //. Note not only the different ordering of the lines but also slight differences in terminology in the *Thub pa'i dgongs gsal* version: *la la dkar po'i cha mthun dge ba med // la la gcig tu nyes par spyod rjes 'brang // la la dkar po'i chos kun rnam par 'jom // dkar po dman pa yod pa rgyu dang bral //*. Cf. Guenther (1959), p. 3 f., who translates the verse as alluding to four and not five points. Ref. to Lévi, ed. and trans. (1907 & 1911).

6. In Sthīramati's commentary the line reads: *la la thar phyogs dge ba med*, and in Sanskrit for *thar* one finds *mokṣa*.
7. Possibly this refers to a Kadampa interpretation.
8. The Tibetan rendered as "to adopt a [hypothetical] position [for the sake of] investigation" is *brtag pa mtha' bzung*. For another occurrence, see D. Jackson (1990), p. 88, n.69.
9. In Sapan's summarized answer to Chak Lo (*SKB* 5:413.3.6), not translated here, he mentions having studied three works of Kālidāsa and also having translated three tantras with the assistance of this paṇḍita. See note 2 above for the latter.
10. The honorific expression *Gang gsan* may indicate that these questions were not rephrased by Sapan himself, but by a disciple or later follower of the tradition.

2

Reply to the Questions of the Translator of Lowo

The following is a translation of a letter that Sapan wrote at Sakya to Lowo Lotsāwa some time between 1232 and 1244 (*SKB,* vol. 5, work no. 95, pp. 414.2.2–415.2.3). Since it mentions a Mongol invasion of Tibet, it may be supposed that the text dates from the period immediately preceding Sapan's own departure for Liang-chou in 1244. Sapan's correspondent in this instance was Sherab Rinchen, a cleric from the region of Glo-bo ("Lo Mustang"), whom he addresses as "the translator of Lowo" (Lowo Lotsāwa). In Gorampa's biographical sketch (*DSNSh,* fol. 21b), Sherab Rinchen's name is listed among the "many great beings" *(skyes chen mang)* who became Sapan's students. Sherab Rinchen is the same scholar who is mentioned in *The Blue Annals* (*BA,* pp. 379, 1046) as an important student of Darpan Ācārya and Revendra, especially in the Red Yamāri precepts and practices. He later became a teacher of Sapan's nephew Phakpa Lodrö Gyaltshen.

In his reply, Sapan began by addressing the state of the Buddhist religion in the world. Second, he advised Lowo Lotsāwa about the acceptability of the custom—practiced by some in Tibet—of substituting a figure in monastic garb for a tantric deity in the Cakrasaṃvara maṇḍala during the rite of initiation. This point is also briefly addressed in his *Letter to the Buddhas and Bodhisattvas.*

Oṃ svasti siddhaṃ. This letter is sent from the monastery of illustrious Sakya to the translator of Lowo, Sherab Rinchen, a friend in virtue and upholder of the basic Buddhist scriptures.

Your expression of great respect for the Sugata's Doctrine and of delight in teachings that accord with the scriptural collections has given me special joy, and I rejoice in that.

To speak in general terms, the Doctrine of the Enlightened One has declined. Of his Mantra teachings, in particular, not even a reflection remains. If the current situation be examined carefully, it is evident that the kings [of our world], the continent Jambudvīpa, who govern in harmony with the teaching are in decline. Meanwhile, every king who goes against religion prospers. Religious folk who act in accord with the basic scriptural collections are in decline, while those who act in contradiction to the basic scriptural collections flourish. By virtue of that, the Doctrine is going to vanish unless authentic teachings are taught. But if one teaches as taught in the scriptures, erroneous practitioners become displeased. Hence even the act of teaching becomes very difficult.

Nevertheless, even if one practices as taught in the scriptures, without vows the accomplishment of virtue becomes no more than that of ordinary virtue—and not a liberating continuum of virtue. Vows must be taken for an uninterrupted stream of virtue [to be achieved]. For that, the Disciple's vows should accord with the Vinaya, the bodhisattva's vows should accord with the sūtras, and the Mantra practitioner's vows should agree with the tantras.

Nowadays there are many who practice the prātimokṣa vows—including those of the preliminary, main, and concluding sections, as well as of the training instructions—in disagreement with the Vinaya.

In their observance of the bodhisattva vows, they are ignorant of the difference between the Mind-Only and Madhyamaka systems, and confuse every rite by adding the Madhyamaka confession of evils and the like to the Mind-Only rite. Now they also perform incorrectly such things as the rite for generating the ultimate will to enlightenment, even though vows that are obtained through ultimate reality arise through meditative experience and not from ritual. Moreover, although the Blessed One has taught the will to enlightenment of the exchange of self for others as the very core of his teaching, now there are many who undermine the foundation of the Doctrine by preaching that this exchange of self for others is not to be cultivated in meditation.

With regard to Mantra vows, the tantras declare the key principle to be initiation. Nonetheless, there are many persons who, while neglecting to perform initiations taught in the tantras, open the door of doctrine with the Sow-Head initiation and the like, which have been nowhere expounded in scripture. The Blessed One has stated in the tantras that if meditation be accomplished, the Gnosis that issues from the two processes of maturation and liberation is mahāmudrā. Still, there are many who perform mahāmudrā meditations without understanding the system of these two processes. There are many, also, whose practice of mahāmudrā itself consists of merely shutting off the flow of thoughts, as in the system of the

Chinese Hoshang. Every great being, such as the master Kamalaśīla and others, has, to be sure, rejected that system.[1]

Regarding the performance of dedications, the Blessed One stated in the *Sañcayagāthā[prajñāpāramitā]* that a dedication which has been made immaculate in respect to its three components is one that is objectless and free from phenomenal signs:

> It is not a dedication if it is attended by signs.
> It is a dedication to enlightenment if signs are absent.

Thus he taught that enlightenment is achieved through the performance of signless dedications. Yet there are many nowadays who transfer merit in poisonous ways, having taken reality or the Tathāgata-matrix as existent and claiming that there is such a thing as "existent virtue."

In particular, regarding your question about the practice of removing the principal deity Cakrasaṃvara from the Cakrasaṃvara maṇḍala and replacing it with an image of a renunciate, generally speaking, this seems to be a confusion based on the Blessed One's instruction in tantras that one should "regard the master and Vajradhara as nondual." The assertion that "the master is the Buddha" is taught only in tantras and not elsewhere. That master is indeed Vajradhara, it is taught, who, at the beginning of his own practice of Mantra, obtained the four initiations and had the correlation of the four Buddha-bodies arranged thereby, and who then, through meditative cultivation of the two processes, realized the Form Body of Buddhahood through the process of creation, and the Body of Reality through the process of completion. But how could any of these present masters be Vajradhara? They themselves have not even obtained the four initiations, let alone the two processes, and they know nothing even of the five [symbols of] enlightenment. How could someone who does not know even the basic ABC's of the causes of enlightenment be the master Vajradhara?

Thus, if the matter be examined by one of us who understands the reality of Mantra, it will be clear to him that to introduce the figure of a renunciate into the maṇḍala will cause that one to incur an infraction—if he is a monk—by staying in the midst of figures in union with consorts. If he should be regarded as the master Vajradhara, the correlate Buddha-bodies will not be attained inasmuch as the forms, marks, etc. of Vajradhara's face and hands will be incomplete. Therefore, according to our own Mantra system, it is not permissible for the image of a master said to be Vajradhara but dressed in that way [i.e., as a monk] to enter the maṇḍala. Only the figures of Hevajra, Guhyasamāja, Cakrasaṃvara, and the like should be drawn there, since these achieve the bodies of correlativity of the Mantra system. Otherwise, though there is none more excellent than the Blessed One, King of Śākyas [Buddha Śākyamuni], he cannot, because of his renunciate form,

be represented as seated in the center of a maṇḍala. That is why the King of Śākyas transforms himself into the form of the Body of Beatitude whenever he manifests a projected maṇḍala.

In general, what is the point of placing in the center of the Cakrasaṃvara maṇḍala the image of someone who has not even obtained the initiations of Hevajra or Cakrasaṃvara and who does not even know how to meditate? There is no connection whatsoever between such persons and Cakrasaṃvara. Some people wonder whether the depiction by a few of the non-Buddhist sectarians in India of Hevajra and Cakrasaṃvara being trampled underfoot by Brahmā and Īśvara was an immediate cause of the Turkic invasion of India. In the same way, I am worried whether conditions for the invasion of Tibet by Mongols and the like have not been created by the substitution of another in the place of Cakrasaṃvara. Generally, matters of this kind will not be understood unless they are addressed, and yet people will be unhappy if one speaks about them. Therefore, say nothing of this to others. Since you yourself are an upholder of the basic scriptural collections and a master of the tantras, you yourself have the knowledge to decide whether or not this is correct. In general, I suggest that you take a look at a book I have written, *A Clear Differentiation of the Three Codes.*

In our days, the Sugata's Doctrine,
like a fruit tree in autumn, has borne most of its fruit.
And the upholders of the basic scriptural collections,
like all the flocks of bird,
mostly disperse, each in a different direction.

If you wish to show devotion to the Buddha's Doctrine
in this Age of Decline,
then act in accord with that doctrine.
If the Buddha's Doctrine be discarded,
mere devotion to the Enlightened One
will bear no fruit, like a harvest from burnt seeds.

May you long nurture the Sage's religion
by upholding the tradition of the Buddha's Doctrine,
and, in harmony with the ocean of scriptures,
by diligently practicing and by teaching others.

NOTE

1. A line may be missing here in the Tibetan text.

3

A Letter to the Noble-Minded

As its title suggests, this message (*Skyes bu dam pa rnams la zhu ba'i 'phrin yig, SKB*, vol. 5, work no. 30, pp. 330–333) was written and published as an open letter to outstanding members of the Tibetan religious community. The audience Sapan addresses here is literally that of the "noble people" (Tib. *skyes bu dam pa;* Skt. *sajjana* or *satpuruṣa*), a term commonly used to designate a good, upright person; according to some modern dictionaries, the word can also refer to "a person capable of achieving great works of benefit for beings" (*'gro don chen po byed nus pa'i gang zag*). This group clearly includes, in the text, "present-day friends in virtue who are teachers of the Doctrine and . . . all noble people who are devoted to the Buddha's Doctrine through pure altruism."

The letter, which was probably written at Sakya some time between 1233 and 1243, is an apologia in which Sapan responds to criticism from certain quarters about the content and tone of his *Clear Differentiation of the Three Codes.* Here he attempts to make the issues raised in the *Three Codes* a matter of formal public discussion by challenging his peers to examine them. Sapan asks them to investigate and decide on the validity of his position about certain doctrinal differences between himself and other Tibetan masters:

> There can be seen to be numerous differences between my own statements and others' opinions about the instructions on training, essentials of instruction on the four initiations, essentials of the two processes of the path, and essentials of mahāmudrā Gnosis. . . . May qualified people look at these carefully and decide whose exposition is correct.

Should the intelligentsia of Tibet find that Sapan had indeed taught and written in accord with the mainstream of Indo-Tibetan Buddhist tradition, he expected to have the fact acknowledged generally. But should Sapan be found to have erred

in his presentation of doctrine, the duty of Tibet's religious scholars was clear: "If my words are true, then may you noble-minded ones say, 'Well done!' but if they are faulty, then refute them through scripture and reasoning!"

The *Letter to the Noble-Minded* is also noteworthy for its clarification of what Sapan found objectionable in certain contemporary meditative practices, which he likened to the "White Self-Sufficient Remedy" *(dkar po chig thub)* system of quietism attributed to the Chinese master Hwa-shang Mo-ho-yen (Hoshang Mahāyāna), who visited central Tibet in the early ninth century. Interestingly, he lists here five texts that the Ch'an abbot was supposed to have written.[1]

Sapan is critical of the White Self-Sufficient Remedy as a teaching that seems to affirm the possibility of enlightenment through the realization of emptiness alone, without recourse to cooperating means. In an apparent reference to the practice, in vogue among some of the Dakpo Kagyu schools, of requiring an "introduction to the mind" *(sems kyi ngo 'phrod),* he describes the custom as being similar to the single-cause theory attributed to the Ch'an master. Implicitly at issue here is the doctrinal question of the nature of the Tathāgata-matrix: Is buddhahood truly innate in beings, needing only to be recognized to be actualized, or is it something that results through cultivating various causes and conditions?

Salutations to the master and to Mañjughoṣa.

> Salutations to you, Best of Teachers,
> who lovingly place us on the path of excellence
> and reveal the truth because you are wise,
> remaining unmoved by the Brahmanical sectarians.

The noble masters, those perfect friends in virtue who reside in the ten directions, and the Buddhas and Bodhisattvas, endowed with the eye of intuitive perception, are my witnesses; moreover, I address this matter to those present-day friends in virtue who are teachers of the Doctrine, and to all noble people who are devoted to the Buddha's Doctrine through pure altruism.

I have studied and become familiar with virtually all of the three basic scriptural groupings, four tantras, scriptures, reasonings, and primary and secondary instructions extant in India and Tibet. In that connection, I have come to understand the levels of entry into the Doctrine to be as follows. Therefore please investigate carefully whether or not they are correct.

It is my understanding that no one is included within the Buddhist fold unless

he has first taken refuge, that no one is of the Mahāyānist fold unless he has conceived the will to enlightenment, and that no one is to be reckoned among Mantra practitioners unless he has obtained initiation. The *Mañjuśrīmūlatantra* discusses this at length in the passage beginning:

> They who have not obtained vows of full monkhood
> do not possess the title of a full monk;
> they who have not awakened the will to supreme enlightenment
> do not possess the title of bodhisattva;
> they who have not been initiated in a great maṇḍala
> are not called practitioners of Mantra.

Therefore, refuge is the foundation of the Doctrine. Moreover, based on the common refuge, vows of Individual Liberation are generated. If they are fulfilled by training in accord with the truth of the path, in three lifetimes one will become an arhat. The pratyekabuddha, too, relying on this foundation, possesses to a small degree the refuge and its methodology. Based on the uncommmon refuge, vows of bodhisattvahood are generated. These are obtained on the occasion of conceiving the will to win full enlightenment. Upon fulfilling them by training on the path of the Six Perfections, one will attain Buddhahood in three incalculable aeons. Concerning this process, many differences are found that relate to the perspicacity or dullness of faculties of individual bodhisattvas.

Based on the highest refuge and conception of the will to enlightenment, the Mantra vows of the vidyādhara are generated. These are acquired at the time of initiation—I have not seen it stated anywhere in scriptures that they are obtained from any other source. If initiatory vows are fulfilled by training on the path of the two processes, the realization of mahāmudrā Gnosis is achieved. A person of superior faculties, it is taught, will become enlightened in this present lifetime, the average individual will succeed either at the time of death or in the intermediate state, and one whose faculties are inferior will, if he keeps the rules, become enlightened within seven or sixteen lifetimes. For this reason, it is taught that:

> The Tathāgatas who reside in the world-realms
> of the ten directions bow thrice
> before that Vajra master from whom
> highest initiation is gained.

In answering the question, "How should one regard a master from whom initiation has been obtained?" the *Śrīguhyasamāja[tantra]* teaches that the merit incurred by worshipping all the Buddhas of threefold time and that achieved

through worshiping a single hair-pore of a master are equal. The **Asādhāraṇa-guhya (Thun mong ma yin pa'i gsang ba)* similarly says,

> Fully recognize as one's master him
> from whom initiation has been obtained.

For, as the *Mahāmudrātilaka[tantra]* states,

> Just as butter is not got from sand
> even by squeezing it,
> so no realization is achieved
> if initiation be lacking.

Fearing that my exposition would become over-lengthy, I haven't written the full scriptural citations and arguments on this point.

I ask you, therefore, to assess carefully whether or not this presentation of the three sets of vows is correct, or whether it agrees or disagrees with what the sūtras and tantras expound.

In particular, there are two traditions of pratimokṣa: that of the Disciples and that of the Mahāyānists. That which was observed by the four basic orders of Disciples was preserved in the four languages known as Sanskrit, Prākrit, Apabhraṃśa, and Paiśācī. Out of these orders emerged eighteen subschools, among which many mutually variant rules of permission and prohibition can be seen. I have explained that each of these schools must practice its initial acquiring of vows, observing them, categorizing rules of permission and prohibition, and relinquishing or repairing vows according to its own tenets, but that it is wrong to mix up one with another. Only the Vinaya of the Sarvāstivāda school was translated into Tibetan. I ask you to examine whether my explanation agrees with what is taught in such sources as the *Cakranikāyabhedopadarśana*, the *[Mūlasarvāstivādī-śrāmaṇerakārikāvṛtti] Vinaya* [treatise] *Prabhāvatī*, the Prajñā chapter of the *Bodhicaryāvatāra*, the *Vyākhyāyukti*, and the *Tarkajvālā*.

As for Mahāyānist conceptions of the will to enlightenment, it is taught that the ultimate will dawns through meditative cultivation, but I have not seen it stated that this arises through ritual. The conventional will to enlightenment is said to be ritually conceived.

Moreover, the rite of the Disciples' tradition is not accepted by Mahāyānists. Two traditions—the Mind-Only and the Madhyamaka—are found among Mahāyānists. The Mind-Only tradition, which was espoused by the exalted master Asaṅga, is the system expounded in the *Saṃvaraviṃśaka*. It is that one practiced nowadays by the Kadampa school. According to this tradition, a recipient of

the resolve must belong to one of the seven classes of prātimokṣa votaries and must also be knowledgeable in the essentials of the basic scriptures. It is not taught that the conception of the will is to be granted to anyone who lacks these qualifications.

The Madhyamaka conception of the will belongs to the tradition of exalted Nāgārjuna and is derived from the *Bodhicaryāvatāra.* This is the system that has been practiced by the Lord of Doctrine, the master of Sakya [Sachen Kunga Nyingpo], and his sons. According to the Madhyamaka system, a recipient need not belong to the seven categories of prātimokṣa votaries, and the will to enlightenment may be generated even if he does not know the basics of the bodhisattva's scriptures. The specifics of these two traditions' rites and rules of discipline are found, respectively, in the *Bodhisattvabhūmi* and the *Saṃvaraviṃśaka,* and in the *Śikṣāsamuccaya* and the *Bodhicaryāvatāra.* I ask you to investigate whether what I have said agrees or disagrees with what is taught in numerous basic texts.

Regarding Mantra initiation, four different ways of initiation are seen in the four classes of tantra. Minor variations are also noted among their internal subdivisions, such as between Hevajra and Cakrasaṃvara and the like. In general, a nonerroneous initiation is obtained if a Vajra master knows how to integrate a neophyte's body, voice, and mind with the Body, Voice, and Mind of the Buddha and then arrange the interrelativity of their nonseparation to last until Buddhahood has been achieved. I have not seen in any tantras whatsoever any statement in which a blessing or door to doctrine or oblational initiation or the like that is done in ignorance of the above is taught to be a maturative initiation. Nor have I any confidence in tantras composed by Tibetans. Please examine whether or not what I say and the tantras taught by the Buddha agree!

The Chinese master said: "[Regarding] the cause for birth within Cyclic Existence, [it is] the outcome of one's not recognizing one's own nature *(rang ngo rang gis ma shes pas).* If one recognizes one's own nature, one awakens into Buddhahood. Therefore, if one directly recognizes mind *(sems ngo 'phrod),* [that] is the White Self-Sufficient [Remedy] *(dkar po chig thub).*"

[The Chinese monk] composed five treatises. To establish the basic doctrinal tradition of this [or "his"] saying, "It is sufficient to rest if one has confronted and recognized mind," [he wrote] the *bSam gtan nyal ba'i 'khor lo.* [To] reveal the main points of that, [he wrote] the *bSam gtan gyi lon.* To clarify[2] its key points, [he wrote] the *bSam gtan gyi yang lon.* To establish through reasoning the practical instructions on that, [he wrote] the *lTa ba'i rgyab sha.* To establish it through scripture, [he wrote] the *mDo sde brgyad cu khungs.*

And regarding the religion of his tradition, [he maintained that] there existed the two traditions of "Simultaneist" and "Gradualist," the so-called descending from above and climbing from below. "This [tradition] of ours is the simultaneous

tradition that is similar to the eagle's descent from the sky," he said. Kamalaśīla refuted those [tenets], and having done so, he composed the great treatises such as the three Madhyamaka *Bhāvanākramas* and the *Madhyamakāloka.* Then the king Trisong Deutsän had his [the Chinese master's] religious teachings concealed in hidden caches and ordered that henceforth in the Tibetan domain whoever practiced the Self-Sufficient White [Remedy] would be punished. The historical accounts of these things can be seen to be in agreement [in the ancient Tibetan historical records of] the *rGyal bzhed,* the *dPa' bzhed,* and the *'Bangs bzhed.* I, too, set it forth following the Ācārya Kamalaśīla. I see that the intended sense of the sūtras, tantras, and learned treatises is also this.

[From] the White Self-Sufficient [Remedy], the [attainment of] omniscience regarding all objects of knowledge is impossible. I understand that omniscience is achieved through an understanding of emptiness that is skilled in various [compassionate] methods through the tradition of either the Mantra or the Perfections [vehicle]. As it is said in the *Bodhicaryāvatāra,*

> And that illusion that arises from various conditions is various. Nowhere is it the case that a single condition is capable of all.

And as it is said many times in the *[Pramāṇa]vārttika,* for example,

> From the budding adept *(goms pa),* over a long period, by many means in numerous ways, the faults and excellent qualities will become manifest.

And:

> The Compassionate One, wishing to overcome suffering, applied himself to methods. That goal, [achieved through] means, is "hidden." It is difficult to explain.

And:

> Just as variegated colors shine or do not shine forth on a cloth because of the special features of the knots, so does the Gnosis of liberation shine forth variously or not through the power of the impelling force.

And as it is said in the *Vairocanābhisambodhi[tantra],*

> The teaching [by the Buddha] of disciplines, and of Gnosis that possesses no means, was expounded by the Great Hero for the sake of introducing the Disciples into that. Those who are the Buddhas of the past, present, and future attained the

> unconditioned highest vehicle, having trained in that which possesses methods and discriminative knowledge.

And likewise it is not taught in any sūtra, tantra, or great treatise that one can awaken to Buddhahood by a White Self-Sufficient [Remedy, or simple method], as distinct from [through] the perfectly replete possession of methods and discriminative knowledge. It is indeed taught in [some] sūtras and tantras that one can gain Buddhahood by merely respectfully saluting or circumambulating, and by offering one flower, or by reciting a single dhāraṇī, or by reciting just the name of the Buddha, or by a single act of worshipful reverence, or by the arising of a single thought of *bodhicitta,* or by the mere understanding of emptiness. Yet one should understand those as being [statements with special] intention *(dgongs pa)* or allusion *(ldem dgongs),* not as direct expression. As Maitreyanātha said [in the *Mahāyānasūtrālaṃkāra*],

> If one understands the sense literally, one becomes haughty oneself and one's mind is destroyed.

For example, if the threads do not come together, the designs on the brocade will not appear. And if the seed, water, and manure do not come together, the crop of a field will not appear. If all the interdependently connected [causes and conditions] do not come together, perfectly complete Buddhahood will not arise. Such is my understanding.

Generally speaking, one *does* require a direct recognition of the nature of mind. Nevertheless, this can be seen to be of two types: good and bad. If one directly recognizes the nature of mind, having completed the excellent qualities through [compassionate] methods, there will occur the attainment of Buddhahood. But without having completed the excellent qualities, no matter how excellent the direct recognition of mind is, it is taught that [in the best case one can attain] the arhatship of the Disciple, in the middling case [one will be reborn in] the sphere lacking even fine substance *(arūpadhātu),* and in the worst case one will be born in the evil destinies. A statement by Nāgārjuna—namely, "If they err in the viewing of emptiness, those of small intelligence will be destroyed"—was also stated with this in mind.

Similarly, though ears of grain must come from a field, there are two ways for them to come: good and bad. If the ears appear on completely developed stalks, that will be a good harvest. If they appear on [plants that] have not reached full development, there will be a poor harvest. Likewise, the direct recognition of the nature of mind is sufficient if it occurs at the right time. If it happens at the wrong time, it is of no use. With these things in mind, it was taught in the *Ākāśagarbhasūtra* that to propound emptiness to those of untrained minds is a fundamental infraction,

[teaching this] with the words, "And the proclaiming of emptiness to a living being who has not trained his mind. . . ." If [thus to teach emptiness is a fundamental infraction], it goes without saying that [there would be an infraction] if it is understood. Also, [that which was related] in the *Ratnakūṭasūtra*—how five hundred [monks] who would have attained arhatship if Śāriputra had taught the Dharma were reborn as five hundred hell beings as a consequence of Mañjuśrī's teaching of the Dharma—was taught to refute the direct recognition of the nature of mind without the full development of the excellent qualities.

Moreover, two ways of teaching can be seen: (1) a gradual application [of the student] afterward to practice, having first taught him the theory, and (2) a subsequent teaching of theory [after having taught him the practice from the beginning]. Although these two are dissimilar stages of the path according to the particular features of mind, I have never seen them explained as Gradualist and Simultaneeist.[3]

In general, our master, the Great Lord of Doctrine of Sakya [Trakpa Gyaltshen], has taught: "Whether one does teaching or practice, if it accords with the Word of the Buddha, it is the Buddha's Doctrine. If it does not accord, it will not be the Doctrine." This, my good sirs, is also the significance of our own energetic accomplishment [of the teachings] in accord with his Word. I request that you investigate whether this tradition is correct or incorrect.

Again, the Blessed One has taught in every sūtra and tantra that the emptiness of all phenomena is their freedom from the elaborations of existence and nonexistence. The *Samādhirājasūtra* similarly indicates that:

> No phenomena exist in the factor of Extinction,
> for their existence never obtains.
> Conceptualizers teach existence and nonexistence,
> but suffering will not be allayed by having thought in that way.

And,

> "Existence" and "nonexistence" are dogmatic extremes.
> "Purity" and "impurity"—these two are also dogmatic extremes.
> These two kinds of dogmatic extremes should be fully renounced,
> and the wise should not even dwell in the center.

And,

> "Existence" and "nonexistence" are contentions.
> "Purity" and "impurity"—these two are also contentions.
> Pain is not allayed by that which is contentious,
> but it is stilled if one has become contentionless.

The master Nāgārjuna also states at length:

> If "It exists" posits permanence,
> "It doesn't exist" is an annihilistic view.
> Therefore the wise should rest neither
> in existence nor nonexistence.

And,

> Frightened by this doctrine of baselessness,
> beings take delight in a base and,
> by not transcending existence and nonexistence,
> the unintelligent are undone.

Further, it is said:

> If one is free of apprehensions
> of existence and nonexistence,
> all suffering will be stilled.

In the same way, in all sūtras, such as the *Prājñāpāramitā* and the like, and in all tantras and major treatises, the apprehension of existence and nonexistence is seen to be rejected. Therefore, when teaching I teach the transcendence of existence and nonexistence, and when dedicating I dedicate in transcendence of existence and nonexistence. I ask you to assess whether or not this method agrees with the collections of scriptures.

The Realm of Reality, too, has been declared to be free of virtue and evil. As the master Nāgārjuna has observed at length,

> It lies beyond evil and merit
> because knowledge stills existence and nonexistence.
> Hence it is described as the noble liberation
> from happy and unhappy states.

The *Śatasāhasrikā[prajñāpāramitā]* also states:

> No dedication obtains in the Realm of Reality.

Regarding the Tathāgata-matrix, I have seen it taught as an interpretable principle in the *Laṅkāvatāra[sūtra]*, the *Mahāyanottaratantra*, the *Madhyamakāvatāra*, and other sūtras and [basic Indian Buddhist] treatises. Please investigate whether

or not what I have said concurs with that which is expounded in all sūtras and treatises.

Further, I ask that you determine who is correct about the many discrepancies that can be seen to exist between the scriptural citations and reasonings that I have advanced and those that have been expounded by other Tibetans. There can be seen to be numerous differences between my own statements and others' opinions about the instructions on training, essentials of instruction on the four initiations, essentials of the two processes of the path, and essentials of mahāmudrā Gnosis. Concerning the system of levels and paths, there are also numerous disagreements between what others teach and what I maintain about the five paths of the Mantra and Perfections systems, the variety of ways in which the ten levels are traversed, and the various schemata of inner and outer correlativity—and, concerning the level of Buddhahood, about the dissimilar features of the Perfections and Mantra systems. May qualified people look at these carefully and decide whose exposition is correct.

This request for an investigation into the veracity of my own and others' understandings is addressed to all noble-minded people who know how to discriminate the letter and the spirit regarding these [doctrines], who are masters in the essentials of scripture and reasoning, who are not ignorant about the import of the Perfections and Mantra systems, who know how to practice without contradicting the essentials of the practical instructions and basic treatises, who comprehend without mistaking the differentiation of sūtras according to interpretable and absolute meaning, and [who understand] the essentials of allusive and hidden-intention utterances—learned people who are skilled in explicating both literal and nonliteral [allegorical] expressions, who are equipped with discriminative understanding that is capable of analyzing the meaning, who are dispassionate and impartial, and whose minds are not possessed by the demon of inferior tenets.

If scriptures of definitive import are not contradicted, there is no fault in contradicting those that convey an interpretable sense. Nor is there any fault in contradicting fallacious reasoning, as long as reasoning that is objectively grounded is not contravened. Nor is there anything wrong in contradicting[4] the established tenets maintained by others as long as one does not contradict the established tenets maintained by oneself. I ask you to make yourselves knowledgeable about all these types of cases and to consider [them] through mental investigation.

[I] understand that if, without investigating, one hurriedly discriminates truth from untruth—like the hare that [panicked and spread baseless reports after hearing] a plopping sound—one will harm the present state of the Buddha's religion, one will incur a heavy burden of evil, and one will be derided by the wise. If, for instance, a nation is ruined when royal laws go unobserved, how much more will

the world be blighted if one does not practice according to the Buddha's Word? One must be diligent, therefore, in preserving the Buddha's Doctrine.

If one teaches in accord with the Buddha's Word, one is a [true] "teacher." If one practices in accord with that teaching, one is a [true] "disciple." And if one provides them with the requisite support, one is a [true] "patron." Wherever such people are found, one should know that there the Buddha's Doctrine is alive.

I send this message to those who uphold the basic scriptural collections and are devoted to the Buddha's Doctrine, to scholars endowed with intelligence, and to the noble-minded. If my words are true, then may you noble-minded ones say, "Well done!" but if they are faulty, then refute them through scripture and reasoning!

Let good men also take note if, even if I am correct, all the ignorant should collude in my defamation. It is strange that the ignorant who wrongly practice the teaching should direct their anger toward the wise, like ignorant people who eat poison and then rage against a skilled physician! Hence the Doctrine of the Fully Enlightened One [is fading fast,] like the evening sun, and the owls—base people—raise up their heads and screech.

I send this letter forth to the wise, to practitioners who rely on the wise, and to all who cherish the Buddha's Doctrine. Examine it well with honest minds.

Here concludes the letter addressed to noble-minded people by the upholder of the basic scriptures, Sakya Pandita.

NOTES

1. See Karmay (1975), pp. 152–154, and Imaeda (1975) for a discussion of the identification of some of these titles among the Tun-huang manuscripts preserved at the Bibliothèque Nationale in Paris. See also D. Jackson (1994b), *passim,* for a discussion of this controversy.
2. Here the Tibetan word translated as "to clarify" reads *gsal.*
3. This paragraph and the next appear here verbatim from D. Jackson (1994b), p. 173, with permission.
4. The Derge edition here reads *'gal,* "refuting."

4

A Letter to the Buddhas and Bodhisattvas of the Ten Directions

Entitled in Tibetan *Phyogs bcu'i sangs rgyas dang byang chub sems dpa' rnams la zhu ba'i 'phrin yig* (*SKB*, vol. 5, work no. 29, pp. 323–330), this versified text was described by Gorampa as a quintessential summary of Sapan's position on a number of issues raised in *A Clear Differentiation of the Three Codes*. Composed in quatrains, it was probably written at Sakya some time between 1232 and 1244. The contents of the work are presented in the form of an appeal addressed primarily to Śākyamuni Buddha in unusually personal tones. It is almost as if, disillusioned by the response—or lack of response—from Tibet's religious community to his *Three Codes* and "open letter" to the "noble-minded" of Tibet (*SKB* 5:30; letter no. 3 in this volume), Sapan had decided to take the matter before a higher court.

Salutations to the master and to Mañjughoṣa.

I submit this letter to the Victors and their sons, who lovingly ponder the well-being of others and, with unobscured Gnosis, perceive all knowable things. Immaculate like space, they, although tranquil, spontaneously act to fulfill our wishes and needs, and ever protect against all destitution. Themselves wholly freed from the ways of the world, when implored they do not disappoint.

Homage to the immaculate foot-lotus of the Omniscient Teacher of Beings, whose fame is acclaimed throughout the three realms by the whole world, including the gods such as Śaṃkara, Brahmā, and Indra.

Salutations! I address this, Lord Protector, to you, who possess eyes of compassion and all-seeing Gnosis that directly see the world of living beings. First you aroused within yourself the resolve to win enlightenment for others' sake alone, and then, through three incalculable aeons, strove diligently without regard for your own life and limb. Upon attaining supreme awakening at the matrix of enlightenment [in Bodhgayā], you turned fully the wondrous and noble Wheel of the Doctrine of total freedom. Then, gathering the full assembly of Saints, you entrusted that noble teaching to the best among your sons. "This Doctrine," you told them, "will be your teacher after I have passed beyond into peace. Uphold, therefore, my teaching, without impairing its words or meaning."

The Doctrine of the final five hundred years, also, you entrusted to those who uphold the three basic scriptural collections, and all its duties you gave, insistently, into the keeping of the world's leaders, including gods and powerful patrons. Then it was, Lord Protector, that you manifested your passing beyond into peace. For a long time thereafter, your teaching was reverently sustained by the Saints and by intelligent ordinary people, by pious kings and faithful patrons.

But now, in this Age of Decline, the Teaching of the Sage has almost vanished; just as the *Abhidharmakośa* predicted, it has become disarrayed by those of false notions. Especially the Buddhist Doctrine of this northern Land of Snows has become pervaded by the darkness of false notions.

Most monks here have little learning, and they who are learned lack diligence. Most who are diligent in their vows are little respected, while they who are respected have little diligence in their vows. Patrons have scant faith in the Teaching, and the offerings of the faithful are inferior. Those offerings are things obtained through wrong livelihood. Yet practitioners of religion who decline offerings coming from wrong livelihood are in a sorry situation.

Even they who have faith in the Buddha's Doctrine toss away like filthy straw the wondrous Buddhist scriptures of the three basic scriptural collections and four tantras. With even greater devotion than toward the Sage's Word, they hold to the false words of the ignorant. They take great pains to reject, as if they were poison, the teachings of great beings such as Nāgārjuna, Asaṅga, Vasubandhu, Dignāga, Dharmakīrti, and other sages, and of adepts such as Virūpa, Āryadeva, and others, which are surely authentic scripture. They exert themselves greatly to learn wrong notions that charlatans have concocted. Saying, "These are the teachings of adepts," they spread these about among the ignorant.

[In] the world, possessors of discriminative understanding are rare. Possessors of merit are extremely few. Thus upholders of the Jewel of the Noble Doctrine—your scriptures—are rare.

Having understood that, and fearing that the Śākya [Sage]'s Doctrine would disappear, I studied most of the scriptures and [ways of] reasoning, in order to learn well myself and intending to benefit others, too.

By virtue of that, I have understood a bit about the establishment of what is erroneous and nonerroneous regarding the essentials of religion. In this, my witnesses are all the Victors and their sons, wise upholders of the basic scriptural collections and adepts who have won realization, endowed with the eye of intuitive perception. Therefore I beg you to listen briefly to [these statements] of mine [about what is] "correct" and "incorrect."

In your Word, the following is stated: "Monks or learned scholars should accept my word [after] having investigated it like gold, through burning, cutting, and rubbing, but [should] not [accept it merely] out of reverence."[1]

Moreover, [I] have kept in mind what is stated in a sūtra, namely: "You should not condemn that which is worthy of praise, and you should not praise that which is worthy of condemnation."[2]

I have also understood as true that which Ratnākara[śānti] said: "A lack of faith is the chief of enemies; an excess of faith is an occasion for great delay. That is because the omniscience [of a Buddha] is understood through correct cognition *(pramāṇa);* through devotion, omniscience will not come about."[3]

Accordingly, I have seen that in all the divisions [or "baskets"] of scripture and in all the great treatises, all errors have been energetically refuted, [and that] that which is not erroneous has been established. Desiring to lead a noble life, I, too, have followed that [doctrine] and have made a few discriminations of religious doctrine.

Most intelligent upholders of the scriptures are pleased by that. [But] most unlearned, unintelligent, angry and passionate people speak ill of it. May the all-seeing Buddhas be witness to the altruism of my intent! Be ashamed of me if I have taught incorrectly! But if I have spoken the truth, you, too, should be pleased!

The sciences of grammar, logic-epistemology, metrics, poetics, poetical figures, etymology, and the rest are well known among the highly educated. The three basic scriptural groupings are known to upholders of the basic scriptural collections who have studied them; and the four tantras are known to knowledgeable tantric masters. No other doctrines outside of these were taught by the King of Śākyas. The practical instructions on these subjects are authentic only if they agree with their own basic texts. Contradictory instructions, no matter how profound, are profundities of the Indian non-Buddhists, because they are unconnected with the words of the Buddha. May you Buddhas well consider whether or not this kind of critique is correct.

Concerning grammar—starting with syllables, words, phrases, sentences, cases, and so on, and counting up to "units of the Teaching" *(dharmaskandha)*—the Sage's utterances [at all levels] are endowed with every good quality, such as eloquence, significance, truthfulness, and melodiousness. Among letters, [vowels] are short, long, and prolated; [consonants] simple and aspirate, hard and soft;

[accents] long and short, acute and grave, and so on. Since these are not current in Tibet, their correct usage here is very rare. I distinguished the long from the short and so forth in keeping with [Sanskrit] grammar, but most believe me to be in error because of their ignorance of grammatical forms.

In the science of metrics, I put into compositions long and short syllables, caesuras, and so forth in accord with metrical texts, but again, they who are unversed in meter have their doubts. I have practiced poetical figures and synonymy in agreement with the treatises of scholars, yet the ignorant have dismissed these.

In accordance with the seven treatises of Dharmakīrti, I have taught well, without contradicting either scriptural authority or reasoning, the definition and classification of correct knowledge *(tshad ma);* regarding direct perception and inference, [I have explained] appearance and exclusion, relation and nonrelation, and so forth, [and] how words and thoughts function. To this, those who teach fallacious logic and epistemology raise objections.

Your collection of Discipline scriptures was compiled in four versions by the last council because of the four orders' different languages, and the eighteen sects expounded thereon a variety of differing rules of permission and prohibition. Numerous differences among the four orders may be seen: first in their rites of ordination; next in their permissions and prohibitions; and finally in their rites of empowering, repairing, and relinquishing vows.

Similarly, many kinds of conflicting permissions and prohibitions, enjoined for the purpose of helping beings, can be seen in the Perfections and Mantra systems, due to the difference in their respective levels of practice. I explained these in agreement with scripture, but those who subscribe to the theory of invariant permissions and prohibitions object.

When I pointed out that the scriptures teach that the ultimate will to enlightenment is to be "acquired through reality," and that no rite for it has been expounded in the basic texts, some labeled me partisan. You have declared the conventional will to enlightenment to be verbal in origin, because it is produced through a ritual. The Disciples' four original orders had differing rites for generating that will, and two kinds of rites for it are also found among Mahāyānists: those of the Mind-Only and Madhyamaka schools. I explained these rites after having made such distinctions, but this is objected to by most people who are ignorant of the basic scriptural collections.

Through scripture and reasoning, I established its teaching about training to be the [cultivation of the] will to enlightenment consisting in the exchange of oneself for others, but worldlings have responded with ridicule. They also find it difficult to accept when I establish other teachings about its training in keeping with the words of the Buddha.

Nowadays there are many devotees of mantric practice but very few who have

actually studied the Mantra system. If it is difficult even for clear-minded and diligent persons to understand the sense of the tantras, how could ignorant people who have not studied grasp the internal meaning of the tantras? One sees them gathering followers without themselves having first attended a learned master; and in consequence many faulty presentations of the tantras occur. May the Buddhas and their sons hear my own interpretation and decide whether or not it is true!

If one does not perform meditations of the Mantra system, the lack of initiation is no fault. However, it is stipulated that one who has developed an interest in the practice of mantric meditation by all means needs initiation. The *Mahāmudrātilaka* states:

> No realization is attained if initiation is lacking, just as, even by squeezing, butter is not got from sand. Whosoever, out of pride, explains tantra and precepts to the uninitiated causes both master and pupil to be reborn in hell immediately upon their deaths, even though realizations may have been attained. Therefore, make every effort to request initiation of a master.

The *Vajrāvalī* similarly declares, "If the tantras are expounded without initiation, master and pupil alike will fall, upon death, into the Mahāraurava hell, even though they may have understood the meaning well." The *Paramādya[tantra]* also states, "One will become a hell being without any hope of release, if, without having been initiated, one explains the tantras and meditates on the reality of mantras, even if one has rightly understood the meaning." Other tantras and all major treatises also teach that the meditations of the Mantra system are to be performed by a person who has obtained initiation and is equipped with the pledges. When I expounded these citations that convey the intent of your own words, people who are ignorant of the tantras protested, and even ignorant people who know a little but understand nothing saw fit to reproach [me].

Genuine, intelligent, and well-trained masters who confer initiation can be seen to be few in number. I have heard of ignorant people, themselves not knowing the rites, who gather together congregations of benighted folk for the performance of deficient initiation ceremonies in which all the preliminary, principal, and concluding rites are conferred upon many hundreds and thousands of neophytes. In every particular, their mantras, meditations, and rites disagree with your words: How could they be a source of realizations?

Your *Sāmānyaviddhiguhyatantra* states, "For specific feats, time-feats of the deities are to be carried out according to the time.[4] Otherwise, realizations will never dawn because the rite will have been defective." Thus, since it is not even taught that realizations will ensue from rites that are only slightly defective, those who nowadays expect realizations from totally inaccurate rites have been deceived by demons.

Therefore many were incensed when I explained all rites correctly. Needless to say, some ignorant people apply themselves to rituals invented by frauds—the Vārāhī blessing, the meditational initiation, the oblational initiation, and the like. But even those frivolous ones who pride themselves on being upholders of the basic scriptural collections have faith in these rites! If such things are the Teaching, whatever might the non-teaching be? They are not taught in any sūtra or tantra.

Some claim, "A person who is endowed with superior faculties is brought to maturity by the Vārāhī blessing." Nevertheless, no maturating Vārāhī blessing has been expounded for persons of any type—superior, average, or whatever. Even if this were so, this initiation of yours resembles similar reported claims that "One becomes a monk by having the ordination-rite text placed upon the head" or "Ordination to monkhood takes place when householders act as ordainer and officiant." The wise laugh at these [notions], but no one laughs these days at the Vārāhī initiation and the like. Still, if the Buddha's Word is taken as the authority, no such ceremonies of ordination nor any such initiation as this has ever been taught. Since both are erroneous, the noble do not perform them. The partisan object to my rejection of misconceptions such as these, but I ask the Buddhas and their sons to witness whether or not what I have taught is true.

Moreover, most present-day practitioners in this Land of Snows contravene virtually all your instructions on numerous features of consecration, fire-offering, oblation, cremation, the seventh-day observance, the intermediate state, consciousness transference, and meditational foci. Many mistakes of omission and interpolation are evident in these, and I have refuted them as being harmful to the Buddha's Doctrine. In this connection, too, most ignorant people who harbor devotion for inferior masters and an aversion to sūtras and tantras disparage me. Lord Protector and your sons, consider whether or not my words are true.

Nowadays there are many mixed-up practices of the four tantras. Although Amoghapāśa and certain other rites belong to the class of Action Tantra, one sees the two processes, which are found in Great Yoga Tantras, being practiced in conjunction with them. The performance of disordered rites is rife in the other classes of tantra as well: I have seen the explusion of the principal deities, such as Hevajra and Cakrasaṃvara, from their central place, to be replaced by a human image. The image of a Buddha [such as those tantric deities] possesses an auspicious interconnection for the coming together of the ground-to-be-purified and the purifying agent, but the human body lacks that interconnection. If one's master is perceived as the very Buddha, then the image of the Buddha alone will suffice. Otherwise, is it not a grave evil to expell Buddhas and substitute a human form? If one does not refute such mistaken practices, this will harm the Doctrine. If one refutes them, this hurts the feelings of others.

If the Buddha's Word is not taken as authoritative, what need at all is there for monastic ordinations, initiations, and other rites? If his Word is authoritative, why not perform initiations and other rites according to the sūtras and tantras?

Motivated by a desire for respect, some masters knowingly conduct every rite incorrectly. They have been deceived by demons. I have seen many such erroneous presentations of the pledges and vows. Many have been displeased at my refutation of those, but you alone are my witness.

Blessed One, you taught the path of Mantra to be subsumed in the two processes. Regarding that, most mantric meditators claim these two processes to be unnecessary. I have refuted them by your Word, but those kinds of people are angry at this, too. Not understanding the presentation of rites that correctly bring together the ground-to-be-purified with the purifying agent, most meditators of the process of creation may be found cultivating in meditation some haphazard visualization of their own fabrication. It is taught that an abrupt visualization[5] is to be practiced by an advanced meditator who has reached the end of training in the visualizations of the process of creation and who has undertaken training principally in the process of completion. But it is not to be undertaken now. Are not provisions needed, for instance, before a dinner can suddenly be spread? Just as it is not possible to perform the abrupt visualization of the obstructionless path unless one has first trained on the Paths of Accumulation and Application, and just as one cannot enter the Adamantine Absorption without having traversed the ten levels step by step, so one cannot undertake abrupt visualizations in meditations on deities without having first become trained through the practices of the process of creation.

If mantras are recited in accord with their respective rites, one will become a King of Mantra in this very lifetime, but it is taught that there is little point in reciting even excellent mantras if the rite is lacking.

For one who understands it correctly, the inner-heat meditation is a technique for developing Gnosis. Done incorrectly, inner heat generates mere heat, but that is not Gnosis—that belongs to the Indian non-Buddhist systems, not ours. Brahmanical and Buddhist presentations of the vital airs and yogic exercises also resemble each other; if one is not familiar with them, it is difficult to distinguish brass from gold.

In your scriptures it is taught that the cultivation of mahāmudrā is a Gnosis arisen from consecration and a special meditative absorption *(samādhi)* of the two stages [of tantric meditation].[6]

As for the White Self-Sufficient [Remedy], some people introduce [it] as the mahāmudrā. [They teach the following] and term it "mahāmudrā": "Having avoided the four occasions of lapsing and the three delaying diversions, one ought meditatively to cultivate the primordial mind *(mnyug ma)*. Like spinning a

brahmin thread, one should leave it in the original, unaltered, relaxed [state]." When I examine the sense [of] this, I see the following: If one leaves it in its original state, it is just [fibers of] wool. If one makes it into a thread, it is altered. Therefore there exists here a fault in the analogy.

Moreover, I see the faults of meaning as follows: If one attained mahāmudrā merely by avoiding the three delaying diversions, then the Śrāvaka cessation, too, would be that.

The thought "I will avoid the four occasions for lapsing" is not mahāmudrā. [But] without [that] thought, one is unable to avoid them. If one could avoid them even in the absence of [that] thought, why would mahāmudrā not arise effortlessly for all sentient beings? Therefore if it is the mahāmudrā itself, it is without delaying diversions and occasions for lapsing. If it has them, it is not mahāmudrā.

Therefore [you] have not taught a mahāmudrā of such a religious tradition. Consequently [I] do not maintain that mahāmudrā which was not taught in the tantras. When I announce that publicly, those who do not know the tantras become angry. Who is right—those angry ones or I? O Conquerors and Sons, I pray that you consider [this].

Most people who do not understand the classification of the tantras criticized my investigation of what is mistaken and accurate in the system of the "nine vehicles." May the Saints consider which is right and wrong here, too.

Some say, "The words of the Buddha have strictly a definitive meaning, not allusion or hidden intentions. He did not speak in both literal and allegorical terms, for if he did, the logical consequence would be that the Buddha, too, spoke false words." I have explained well the system of interpretative and definitive senses and so on, but some people who are ignorant of the basic scriptural collections take issue against me. May you look and see who is correct!

Some explain your statements on the Sugata's matrix as having a definitive sense. I teach that they have an interpretative sense, proving this through scripture and reasoning.

You taught your teachings as "the middle" and refuted the positing of dogmatic extremes such as "existence" and "nonexistence." In accord with your words, I, too, not only refute existence and nonexistence at the time of explicating, but also transcend existence and nonexistence when meditating on ultimate reality and when dedicating merit. Concerning the positing of existence, you have taught this to be the poisonous perception of phenomenal marks. Therefore, I teach, meditate, and dedicate merit in poison-free ways, eliminating the poison of making such things as existence and nonexistence into objects. They who maintain the doctrinal traditions of the non-Buddhist Sāṃkhya adherents, and of the Sarvāstivāda Disciples among the [Buddhists], dispute this. Please separate true from false in this matter, and explain it!

Concerning the system of the paths and levels, some maintain that the levels and paths are unnecessary. Others are seen to confuse virtually all distinctions of what is similar and dissimilar within the sacred Mantra and Perfections traditions. Regarding their correct system, I have explained, in accord with how it is taught in the sūtras and tantras, the inner and outer interrelativity of the common and supreme levels and paths. Although Uḍḍiyāna, Jālandhara, Himavat, Cāritra, and the other major internal and external sites are the ten levels and so on, the ignorant, who have not studied the tantras well, do not understand them as that. Consequently, there are many who search for these major sites without traversing the levels and paths. Seeing them contradicting your scriptures, I refuted them. For this, too, those kinds of people shun me.

Similarly, the Disciples, Perfections, and Mantra levels and paths of Buddhahood possess profound differences among their systems, in which certain points are similar and some others are dissimilar. The ignorant do not understand. I have taught in agreement with your words, [yet] about this, too, partisan people grow angry. With your Buddha-eye, please see who is correct in these matters.

In teaching the compounding of words, I have explained compounds—*bahuvrīhi, tatpuruṣa, dvigu, dvandva, avyayībhāva,* and so on—in agreement with Sanskrit grammar. All renderings of Sanskrit into Tibetan that have been made by the learned are correct, but I have also seen various mistaken meanings and words in translations done by those who were ignorant of Sanskrit grammar. These I have corrected and explained. One will find some slight disagreement with Sanskrit grammar in certain translations made by Kawa Pältseg and Chokro Lüii Gyaltshen. Some texts have been translated according to their sense; some have archaic words that are difficult to understand; some have retained the early forms as authoritative, while others have been modified according to the "new prescribed terminology" [of the ninth century]. Some [words] can be seen to have been left untranslated in Sanskrit. It appears that different Tibetan renderings of a single Sanskrit term have been made due to [different] ways of explication owing to the particulars of Sanskrit verbal roots. It is difficult even for the learned to know thoroughly and perfectly similar and dissimilar words and meanings—how much more so for the ignorant! By virtue of having learned terminology, I understand them well. Still, because of partiality and ignorance, people have scorned me. But you, Lord Protector and your sons, know whether or not I understand it.

Most worldly people praise living beings who refute the Noble Doctrine. Because I have refuted nonreligion, most worldly people speak ill of me. Most worldly people do not [appreciate or] follow after the Buddha [who is] kind toward the world. These worldly people follow [Kāma,] the deceiver who has flowers for arrows. Alas, people of inferior merit propitiate demons because they have lost their divine heritage![7]

Thus, although I have made refutations and proofs in conformity with scripture and reasoning while investigating what is erroneous and nonerroneous in meaning and wording, most worldly people speak ill of me through thoughts of desire and aversion. But you [Buddhas and Bodhisattvas], who possess the eye of omniscience, are pleased. Just what the master Nāgārjuna said has come to pass, namely: "The teaching was not taught by the Tathāgatas for the sake of disputation, but it burns the theories of others like fire burns firewood."

I, too, have not taught with the thought of disparaging others. And yet, by teaching in accord with your scriptural divisions, this has burned the religious traditions of others. When one lays down a straight plumb line, it annoys those having crooked shapes. In the same way, by [my] establishing your teachings [correctly], those [followers of] counterfeit doctrines are not pleased. I am without desire and aversion, but if, wishing to preserve the Doctrine, I speak truthfully, then the person I address becomes furious. If I speak a falsehood, it is a great evil.

Now, [reverently] folding my hands, I implore the Buddhas in [all] ten directions: Am I to speak the truth, or should I speak falsely? If I speak truly, all those who speak falsely are angered. But if I speak falsely, I fear that it contradicts your Word. Moreover, if I protect the Doctrine, this refutes all erroneous doctrines. But if I preserve the feelings of worldly people, this promotes erroneous doctrines. If I speak truly, it offends the feelings of others. If I speak falsely, it destroys the Doctrine. If I abstain from speaking, the matter will not be understood. Therefore noble conduct is difficult!

It is said that when the great seer named Aiḍa refuted sacrificial slaughters, flesh-loving malefic spirits killed him. Even today, that place is known as "the site of Aiḍa's confrontation." It is also told that compassionate Supuṣpacandra, an excellent monk and teacher of the Noble Teaching, was punished by the king for having taught the Noble Teaching. Moreover, since many other teachers are mistreated by the whole world thanks to their having spoken the truth, please watch over them, Compassionate One!

With clasped palms, I invoke and beseech you now, Buddhas and Bodhisattvas of the Ten Directions: Look upon frail beings in distress. I beg you to turn back the deeds of Māra! In every way, sustain these beings spiritually. Best of Teachers, I take refuge in you who, [through] the ordinary and highest religious teachings, protect all these beings and have achieved your own and others' aims.

Mañjuśrī, the Body of Gnosis of all Buddhas manifest in a single form, revealed himself in the form of an excellent layman and cut the net of my delusions.[8] A voice resounded from the sky: "For a long time, this very one has been your spiritual friend." Salutations to you, well-restrained master! Most deluded people devotedly attend someone who, having discarded the words of the Buddha, is himself enshrouded by the darkness of mistaken views; they regard him,

nonetheless, as "a perfect spiritual adviser." Even should they find a noble master who is without fault and endowed with excellent qualities, and who practices according to the Buddha's Word, these worldlings do not muster much faith.

I knew quite well that you were an emanation of all Buddhas, the very essence of Mañjughoṣa, manifested in the form of an ordinary person, and yet, due to my delusions, it was as if in all respects I did not see even when I saw. The propensities of past actions are extremely strong. [But] when you conferred initiation and introduced me to the meaning of that, my doubts disappeared. I bow my head to you, who are best in teaching.

Lord Protector, when you relinquished the forces of physical life, you insistently gave me your excellent instructions. When I diligently achieved these to the best of my ability, I became liberated from that hindrance. Therefore what you said came to pass exactly as you said. I take refuge in you, Speaker of Truth.

It is hard to achieve independence of mind while being swept away by the flood of actions. Look upon us, Protector of the World, you who are the best bathing ghat for washing away faults accrued under the influence of evil. Bowed in reverent supplication with folded palms, and with a mind fearful from the depths of my being, I repeatedly confess again and again all those misdeeds. May you, Protector and your sons, eradicate from all beings the seeds of evil.

Lord Protector possessing a mind of compassion, give heed for a moment! These beings are bereft of the eye of wisdom. Deceived by beloved friends in whom they place their trust, they roam along the pathways of misery and are completely weighed down by burdens of pain. For them, every direction is blocked by adversaries; weak, thirsting, and with sunken eyes, they cry out piteously. Please watch over these guideless and refugeless worldlings. We take refuge in you, who at the beginning proclaimed, "Protectorless ones, I have become your protector." You who possess the compassion of that firm promise, we are completely terrified by the flood of suffering that is so hard for us to turn back, owing to the power of past actions. Lord Protector! Save us, please!

I have still another request: Please look upon us with firm resolve. Please cast your gaze, I beg you, at such places as Magadha, Kośala, Vatsala, Vaiśālī, Ujjayinī, Vārāṇasī, the town of Kapilavastu, and other places; at their temples and upholders of the basic scriptural collections, so diligent in vows; at your own Buddhist Doctrine; and at the the happiness and sorrows of living beings there.

The lands that lie to the south and west—Uḍḍiyāna, Jālandhara, Koṅkaṇa, Sindhu, Kashmir, and Khaśa; Makha [Mecca] and the Li country [Khotan]; Hor and Greater Hor [Mongolia and Inner Asia]; Halashan and neighboring lands; China and Greater China; Gandhāra; Kāmarūpa; Tamradvīpa, Survarṇadvīpa [Sumatra], Candradvīpa, Siṃhadvīpa [Sri Lanka]; Bhaṅga, Varaṇḍa [Varendra], and others—these were, previously, places where your Doctrine lived.

And of this northern Land of Snows, O Sage, you foretold: "In the regions known as Tibet and Greater Tibet, twenty-five hundred years after I have entered peace, the Noble Doctrine will spread." You, Protector of Living Beings, predicted that there would be upholders of the Noble Doctrine reading, reciting, learning, expounding, and practicing it, saying you saw this with your own eyes.

That may be so, but still those present-day people are weak in merit. This age, too, is a degenerate one. Your Doctrine is even being ruined by imitations of the Buddha's Doctine. As a consequence, beings undergo sufferings that are extremely hard to endure. Like deer pursued by hunters, they stumble about in fear, eyes darting in frantic terror. Their bodies afflicted by wind and cold, their stomachs shriveled by hunger, some are totally overwhelmed by disease. Some are brought to ruin by their own kin, and for some all roads are barred. The minds of some seem bedazed, and others, whose merit has been exhausted, find themselves despised even by demons. May the Buddhas and their sons take heed of us for whom the harmful effects of earlier misdeeds are ripening!

"The human world is a higher state," you declared, extolling it as a happy realm of existence. Yet please save us quickly, Lord Protector, from the sufferings of this "happy state." Even those refuges in whom people sought refuge are seen to disappoint and fail! We seek refuge in you, the unfailing Best of Refuges.

Compassionate One, gaze for a moment upon the places where hell beings dwell. Look upon those who live in the fiery hells Saṃjīva, Kālasūtra, Saṃghāta, Raurava, and downward to unbearable Avīci. Stricken by a rain of blazing weapons and unable even to weep, they emit feeble moans. How do you heal hell beings such as those whose shattered bodies cannot even move because of [the cold hell] Arbuda's iciness? Tell me, Lord Protector, what to do for the hungry ghosts, tormented so long by hunger and thirst, wailing from their longing for food and drink.

Kind One of Compassionate Nature, look also upon the animals, who live in utter fear of being devoured by each other. Some are slain by being burned, while others are captured and disemboweled. Protector, have compassion for them!

Inconceivable misery abounds also in the higher realms, in the dwelling places of anti-gods and gods. After having first enjoyed pleasure upon pleasure, they are at last undone by pain and, lamenting, fall into unhappy states. Look upon them, Loving One. If your compassion does not envelop beings who are experiencing the effects of misdeeds, does it reach these who live happily?

One can see that there are physicians ministering to the sick, for travelers there are escorts, for the blind there are guides, for the destitute there are benefactors, even for those who are condemned to die there are saviors. If even people who are ignorant, powerless, and of little compassion attempt to help beings in these ways, it is fitting that you—who are peaceful, omniscient, lovingly disposed to benefit all beings, and endowed with infinite powers—should be moved to help them.

If you cannot help beings because they are caught up in the ripening of misdeeds, then why, Protector, do you not prevent them at the very outset from becoming involved in those deeds? If you are unable to stop them, what was the point of sounding your lion's roar of "I am omniscient" in the midst of an assembly? In such a situation, how am I to answer in accord with the Dharma if Indian non-Buddhist sectarians and the hosts of Māra raise this point in debate?

Your mind is endowed with the four infinitudes of love, compassion, and the like, the unimpeded six presciences including the divine eye, the power to perform miracles, and the rest. Why, then, do you not protect beings by your love and discipline them with your miracles? You yourself have declared it to be a failing in a son of the Victor if he does not intimidate harmful beings by exhibiting miracles. Are you not just like them if you, who are equipped with the three kinds of miracles, share this very fault? What am I to respond if anyone should raise this question?

If, endowed with the strength of the ten powers, you overcame even the might of Māra, why not overcome this ability of these lesser beings to inflict pain upon others? Protector, if you who have mastered the ten powers protect all beings, what are your powers like for these helpless beings?

You are equipped with the four purities that enable you to manifest the nonexistent as real, to transform the existent into other forms, and the like. Now is the time for your deeds! By entering the "Treasury of Space" Absorption, you remove the poverty of living beings. Please take a look at the poverty that prevails now and enter that trance.

Six times daily, your great compassion surveys every realm of beings. Your unforgetting nature, too, constantly ponders their benefit. Yourself freed from harmful emotions, you overcome your own and others' harmful emotivity. I beg you please to overcome the harmful emotions now with present-day beings! It costs you no exertion to engage in this activity, for you have fully mastered the "Heroic Advance" and other absorptions. Therefore, help us! You have attained the four principles of fearlessness and have sounded in assemblies the lion's roar of your invincibility by Brahmanical sectarians: Illumine the entire world!

We pray to you, teacher of mundane and supramundane realms, who are possessed of the eighteen unalloyed qualities unique to a Buddha. You, who possess reality-received Gnosis rightly gained through excellent means—if your enlightened activities are conceived of, they are seen to be inconceivable: You appeared to Buddhas in the palace of the Realm of Truth as the Buddha-Body of Reality; in the Buddha-Field of Dense Array, you revealed your Body of Beatitude to the best among your sons; and among beings in countless world-realms, you displayed various emanated forms. In the form of your birth-taking emanation, you dwelt in the Heaven of Joy to tame the gods; your fabricated emanation converted Pramudita, king of the celestial musicians; and your various emanations displayed a

wondrous range of illusory forms in order to convert others who were hard to discipline. You tamed the world's guardian spirits by initiating them in that vast illusory maṇḍala on the peak of Mount Sumeru; you quelled the encircling hosts of Māra by surrounding yourself with a troupe of vajra-goddesses; and, to discipline human beings, you participated in a variety of youthful sports. You performed austerities for six years to refute ascetic hardships. You won over [your father] King Śuddhodhana with tales of former lives and disciplined him by destroying the six elements. You subdued the great King Bilinda by manifesting the form of a universal monarch; by merely seeing a drawing that depicted your form, King Udrāyaṇa was tamed.

Through Mañjughoṣa's display of miracles, Māra's hosts as well as the gods were quelled and liberated by the Doctrine. He purified King Ajātaśatru of his evil deeds by instructing him on a great bolt of cloth, and restored the arhat monks after having made them fall into hell. Vajrapāṇi, with his great strength, slew Maheśvara and then converted him; he subdued Māra's hosts with threats and won over the goddess Revatī with praises. Avalokiteśvara, in his compassion, healed those who were in pain by rites for the use of vidyāmantras and the preparation of medicinal pills. Thus the compassionate bodhisattvas won over others by displays of the three kinds of miracles; it is proclaimed that they all nurtured these worldlings as if each being were an only child.

You sent Śāriputra and other great Disciples to discipline the citizens of such places as Śrāvastī who were hard to tame; you sent Udayin to awaken faith and exalted Kātyāyana to subdue a local king. All others were also disciplined by whatever means were appropriate.

Who would not be amazed if he saw or even heard of these unfathomable deeds? If you don't perform a fraction of such earlier feats for present-day living beings, who are wretched, protectorless, guideless, witless, and ignorant even about the directions, like animals trapped in a net, pray tell me which kind of compassion is that compassion of yours?

It is told that, out of his desire to help the world, Viṣṇu manifested himself in many forms—as Rāma, Paraśurāma, Nārasiṃha, Vāmana, and others—and vigorously subdued harmful, irreligious beings. Though he neither acquired the Exalted Doctrine nor turned his will toward enlightenment, observe his helpful conduct, Great Protector!

Śakra, Candracūḍa, Hiraṇyagarbha, *Hutāśapati, Vasudeva, the nāga kings Anavatapta and Vāsuki, and the king of the ocean nāgas and others have neither the Exalted Doctrine nor nonobjectified compassion. Yet they helped others, each according to his ability. Unsolicited, the sun, moon, planets, and stars course in space and watch over the earth. Even the mindless wish-fulfilling tree and jewel give fulfillment to hopes.

When you were striving for enlightenment, Lord Protector, you took birth as the king of gods and vigorously rebuked worldlings who delighted in wine. It is also told that, when you were born as Brahmarāja, you put a stop to the wrong views of a king by revealing your wondrous form, and that, upon becoming the bodhisattva Mahābodhi, you strenuously performed miracles in order to discipline a king and his retinue who had fallen under the sway of a false religious preceptor. In these and other previous lives, you performed various wonders. To save the lives of other beings, amazingly, you gave your own.

When you were striving for enlightenment in that causal period, Protector, you nurtured us with many benefits even though you yourself had not transcended worldly things. On the occasion of your attaining enlightenment, you sustained us by various beautiful deeds. Yet now that you have attained the supreme result, you behold the sufferings of beings but not the sufferers. What, then, is your great compassion?

What harm would it do to look with compassionate eyes upon these wretched ones who, in abject fear, run to you for refuge? Even if you are unable to help beings enmeshed in their actions, what would happen if you merely spoke to those who are suffering? Even if you don't help them, become a comforter to worldlings in their grief. It is stated that if you were to do even a portion of that, it would bring solace. Who else is to be our protecting refuge now if you, Omniscient One, still do not look at beings?

Just as, in order to set free some illusory kings, one makes efforts in manifest illusions, [and] the magician might rescue them from trepidation through his magically emanated army, so by your miracles, Protector, we ask you to deliver us from all fears.

Although you are the benefactor of all, demons and the Indian Brahmanical sectarians regard you as their foe. Devadatta, Sunakṣatra,[9] and others turned against you even though they had become your followers. If even one who is omniscient cannot please these beings with their diverse interests, it is laughable that an inferior person like myself should aspire to fulfill their aims.

Fool that I am, I have been emboldened by the saying, "The Victors and their sons love the ignoble especially, just as a mother grieves most for the son fallen ill." A king, too, is not angered no matter what japes the jester may make—this is a rule that the good kings of old enjoined for the people's pleasure. It is also told that if, in the drama of the Buddhas, the compassionate king of the wrathful ones invokes them forcefully, all the Buddhas bestow blessings. Knowing this, Compassionate Protector, I, in my ignorance, have been impudent in petitioning you again and again. Please hear it nonetheless, and send a response. Even if you do not communicate with beings directly, please instruct us through some message.

I recognize the qualities with which you are endowed and remember your kindnesses; therefore, I offer salutations by bowing before you with as many bodies as there are atoms of dust. With infinite clouds of outer, secret, real, corporeal, and unsurpassable offerings, I worship your ocean of virtues.

Driven by the winds of action, we have fallen into an ocean of evil deeds. Therefore we completely confess and renounce our wrong actions. We rejoice in all of the merits achieved by the King of the World's disciples, by the solitarily enlightened, by Victors and Victors' sons.

Seeing this world as ignorant, you have not turned the Wheel of the Teaching. We worldlings, including the gods, urge you to preach the Dharma. We request those who wish to enter Extinction in order to demonstrate the rarity of a Buddha's advent to remain for the benefit of beings as long as the worlds endure. Until we, too, have arrived at the platform of enlightenment, we seek refuge wholeheartedly in the three refuges, those unfailing, best refuges that shield us from the dangers of worldly existence.

In the presence of the Buddhas, we also arouse within ourselves the will to attain highest enlightenment in order to establish all beings in happiness and to embark upon the practice of the ocean of [altruistic] conduct. Eliminating the poison of apprehending existence and nonexistence, we dedicate these and all other virtues in whatever way Mañjuśrī approves.

What is more, I submit to you, Best of Refuges, this mode of dedication never before conceived by others, in order to save beings from destitution. I rejoice in your wondrous statement that "the Buddhas are not untimely for sons who are worthy of conversion." But let me [also] approach those beings who are unworthy to be your disciples. Having changed their minds through myriad emanations, may they be led into your Doctrine. For although you do not neglect them through unconsidered indifference, you have stated that they are overlooked after considering. With great efforts, I will cause the very beings you ignore to become your disciples.

Knowing who is suited and unsuited, you withhold your enlightened activities from the unsuited, but I will go to them and turn them into suitable recipients of the Teaching. "One must accept one's actions as one's own," you have declared, and that those who are suffering unbearable pain are incurable, even if one has skillful compassion. Let me go, then, to your incurable ones. Even if I cannot rescue them from their pain, may I become for them a companion in their suffering. It is difficult to help beings, and they are hard to please even when helped. Even if I cannot assist them, may I nevertheless teach them with love.

Even the sun, with its bright radiance, cannot illuminate for the eyeless, and without toil, it is hard to get jewels even from a rich mine. Patients possessed by evil spirits become enraged at the physician who helps them, and although you are

present, Compassionate One, it is hard for evil people to see you. As dungeon-dwellers abhor the light, so those who live in the pit of evil abhor you, the benefactor. Seeing such fools, Protector, may you surround each one with a billion emanations and, presenting to each the teaching he likes, remove all his pain. May I, too, achieve the well-being of any living beings whom you have not liberated, surpassing the feat of all Buddhas.

To your mind, the intent of this letter is clear even had it not been expressed. I submit it to you nevertheless, to remove the anguish of my own mind. It is also the letter of other religious teachers like me who experience the anger of others if they speak truthfully, and who are worried that it would be a sin to speak less truthfully.

Flung here by actions practiced in the past, I have been born in this Snowy Land in an age of decline. But sustained by your [compassionate] mind, a mind of faith in the Buddhist Doctrine has arisen within me. Nonetheless, most people dislike me because I established the truth of your words. Please discern who speaks truthfully and make that clear to beings.

In every successive lifetime, may I uphold the Doctrine of the Sugatas, gladden the noble masters, and become a refuge for all beings. Through this and whatever other roots of virtue I and others have well achieved, may the poisonous conceptions of existence, nonexistence, and the like be avoided, that we may become the omniscient friends of living beings.

A letter submitted to the Buddhas and Bodhisattvas of the Ten Directions, composed by the upholder of the scriptures Sakya Pandita, is here completed.

NOTES

1. This passage is also quoted by Tsongkhapa near the beginning of his *Drang nges legs bshad snying po.* Thurman (1984), p. 190, n.12, located the quote also in Śāntarakṣita's *Tattvasaṃgraha.* See also Lopez (1988), p. 5.
2. The source of this quote has not been identified.
3. The source has not been identified, but here Ratnākaraśānti was speaking in a nontantric context. Near the beginning of his *Prajñāpāramitopadeśa* (P 5579, *Shes rab kyi pha rol tu phyin pa'i man ngag*), *sems tsam, ku* 151b.2, he contrasts the approaches of the tantric and nontantric Mahāyāna, specifying that the former is easier, quicker, and for those whose minds are "increased" (made strong) through faith *(dad pas rnam par 'phel ba'i blo can rnams).* The bodhisattva's path produces its fruit through long difficulties, and it is the first path for those possessing the strength of burning energy *(brtson 'grus 'bar ba'i stobs ldan).* Those bodhisattvas who, for the sake of awakening, practice for long periods through extreme difficulties are heroes, he thinks.
4. The exact meaning of this sentence from the *Sāmānyavidhiguhyatantra* is also not clear in the Tibetan.
5. On "abrupt visualization," see *DS* III 149 and note 27 to the "Vows of the Vajra Vehicle" chapter of *The Three Codes* in this volume.

6. This paragraph and the five paragraphs that follow it appear here almost verbatim from D. Jackson (1994b), pp. 187–188, with permission. Cf. Lhalungpa, trans. (1986), pp. 278, 298, and 310.
7. This paragraph and the three paragraphs that follow it are from D. Jackson (1994b), pp. 119–120, with permission.
8. Cf. the opening lines of the *Srid pa'i 'khri shing* praise.
9. On the figure Sunakṣatra, a disciple who turned against the Buddha, see Eimer and Tsering (1994).

5

Reply to the Questions of Dokorwa the Kadampa

Some time after Sapan had set out for the Mongol court at Liang-chou in 1244, he received a letter (*SKB,* vol. 5, work no. 78, pp. 402.4.3–403.1.6) from Dorje Sengge, a monk of the Kadampa order. Since both the letter and Sapan's reply (*SKB,* vol. 5, work no. 79, pp. 403.1.6–404.2.3) mention Sapan's activities "in the East," it can be surmised that this exchange of messages took place during the five years of his residence at the court of Prince Köden in Liang-chou (1246–1251), or just possibly during 1245–1246, while Sapan was traveling through the eastern regions of Kham and Amdo.

Not much is known about Dorje Sengge, other than that he seems to have been a prominent monk and earnest practitioner of Kadampa precepts who hailed from a place called Dokor (or Dogor) in Ü or Tsang. He was presumably a man of some position; otherwise, it is unlikely that he could have sent a messenger to carry his letter all the way to Sapan (although it is conceivable that he was an ordinary monk and that his messenger had other business at the Mongol court).

Judging from the nature of his questions and the tone of Sapan's responses, one might speculate that not very many years had passed since Dokorwa's ordination (i.e., since he had "entered the door of Kadampa discipline") and that, as with many of his school, in which the study and practice of tantras tended to be less emphasized, he had acquired only a modest background of tantric training. Thus Sapan in several instances declines to elaborate on key tantric concepts and at one point informs Dokorwa that the matter in question lies "beyond the scope of your understanding." Elsewhere, he pointedly inquires whether his correspondent has obtained the causal initiation, a requisite for the performance of tantric practice, and counsels that one who has not obtained the vajra hierophant

initiation *(rdo rje slob dpon gyi dbang bskur)* should not be engaging in the performance of consecration and other advanced rites.

Dokorwa's letter, which was composed—like Sapan's *Reply*—in seven-syllable lines with four lines to the stanza, contains a total of seventeen questions. Apart from the eighth answer, none of the queries and replies is numbered in the Tibetan text (although numbers have been supplied below for the reader's convenience). For the most part, his inquiries are concerned with definitions: What is the nature of the vidyādhara's vow, of ultimate reality, of the Buddha's Gnosis, and of the ten realities? What is the essential difference between father and mother tantras, between inner and outer tantras, between the two levels of reality, between the absorptive and post-absorptive states of a bodhisattva, between the philosophical position of the Buddhist school of logic-epistemology and that of Madhyamaka adherents, and among the four classes of tantra? The remainder of the questions primarily seek clarification of theoretical or technical problems related to tricodal observance: How should the three sets of vows be observed simultaneously? How might the essentials of the three systems be integrated in practice? What are the time limits for repairing violations in each system?

Most of Dokorwa's questions relate to topics already discussed in *A Clear Differentiation of the Three Codes,* which he apparently had not yet read. In reference to Sapan's critique in the *Three Codes* of one Kadampa custom, he writes, "I am crestfallen at reports that you are not pleased with the depictions of the five Buddha-families as being gold in color." Sapan concludes his *Reply* with the suggestion that his fellow cleric read the book to get further clarification. The text of Dokorwa Dorje Sengge's letter reads:

Oṃ svasti siddhaṃ.

> Victory to you, Lion among Men,
> great being who has become master
> of the scriptures of the Buddha's Doctrine
> and whose fame has filled Jambudvīpa.

Victory Banner of the Doctrine, I, the monk Dorje Sengge, have a few questions to ask of you:

1. Is it proper for a person who has not obtained mantric initiation, but has generated the will to supreme enlightenment and has been granted permission by his master, to perform Mantra practices?

2. When, for a person possessing all three vows, mutual contradictions arise concerning the permissions and prohibitions, according to which of the three codes of vows should one act?
3. What are the time limits for curing violations of vows of refuge, of the resolves of aspiration and implementation, and of the tantric pledges?
4. Please summarize the differences between father and mother tantras of the Mantra system, between inner and outer tantras, and among the four classes of tantra.
5. What is the nature of the vidyādhara's vow?
6. Is there any conflict between the import of the Perfections system and that of the Mantra system?
7. What, in your view, is the difference between the Mādhyamikas' and Buddhist epistemologists' systems, and what distinction is there between the two levels of reality?
8. Is the ultimate an object of cognition or not?
9. If one simply realizes correctly the true nature of the surface reality, will there still remain any ultimate reality to be realized elsewhere?
10. Is there any difference between the absorptive and post-absorptive states of a bodhisattva who dwells on the levels?
11. What is the Sage's Gnosis like?
12. When performing the consecration of sacred objects, will there be any difference in the blessing if one sanctifies them as the Buddha-Body of Truth or by way of invoking the Gnosis-being?
13. How should one practice if one were to condense all the Buddhist teachings?
14. What are the ten realities?
15. Are there definite levels and paths even for the person of superior faculties?
16. Through realizing the nature of a single deity, will one have attained the realization of only one or of all deities?
17. I am crestfallen at reports that you are not pleased with depictions of the five Buddha-families as being gold in color, nor with the use of a vase on behalf of the living. I very much need to know the reason for this.

Noble friend, I ask you to clear away the doubts that have sprung up in the mind of one who, after entering the door of the Precious Doctrine and having based himself on a bit of learning and reflection, now seeks to bring his practice into agreement with the Teaching. I would like to gain an audience with you, but due to lacking [favorable] conditions, this was impossible. Kindly forgive me for any faults of impropriety. Although you are now accomplishing the benefit of beings in the East, I implore you not to relinquish Ü and Tsang from your heart, and pray also that you, Lion among Men, may long continue to teach. These were the questions of Kadam Dokorwa.

Sapan's Reply to the Questions of Dokorwa the Kadampa

Oṃ svasti siddhaṃ.
Salutations to the master and to Mañjughoṣa the Protector!

May the victory be to Mañjughoṣa, the master who teaches
Individual Liberation in accord with Vinaya,
bodhisattvahood in accord with sūtras,
and Mantra in accord with tantras.
Receive with gladness these answers,
all given at once in the same order
as your questions and repeatedly sought
by one who has come from afar
as the messenger of a virtuous man.

1. If one who has correctly attained an awakening of the will to enlightenment is imbued with the true spirit of that resolve, he may perform certain Action Tantra practices—Vijayā, Amoghapāśa, and the like—without having first become maturated through initiation.
2. A person who has taken on all three disciplines, when there arises a conflict between their rules of acceptance and rejection, should act in accordance with whichever is more important—that which is prohibited or the motive.
3. That the refuge and the resolves of aspiration and implementation are circumscribed by time limits in which to cure transgressions is the general intended sense of the scriptures. For these, redress is to be made in accordance with the explanations given in the basic texts of the respective philosophical systems. The pledges of the tantric scriptural collection do not depend on time limits: The very act of violation suffices to incur instantaneous infraction.
4. The difference between father and mother tantras has to do with an emphasis on the accomplishment of spiritual feats and on the path of means, respectively. The categorization of tantras as "outer" and "inner" is a Nyingma tradition not known in the new tantras. Among Nyingma adherents, the distinction is explained as being based on the emphasis placed on painted images or on one's own body, respectively. The four different classes of tantra were promulgated on the basis of the four castes among humans, the four eras, and the harmful emotions. This explanation agrees with the tantras.
5. The nature of the vidyādhara's vow is said to be a possessing of the commitment by a person who has entered the door of the Vajra path to accomplish all spiritual feats.
6. While full enlightenment is identical in the Perfections and Mantra systems in terms of Buddha-bodies, gnoses, and spiritual feats, the Mantra Vehicle is

superior by virtue of its lack of confusion about methodology, greater variety of techniques, freedom from hardship, and suitability for the keen-witted.

7. There are many who may say, "I shall respectfully tell you the distinction between the philosophical tenets of the Mādhyamikas' and Buddhist epistemologists' schools." But, by the grace of Mañjughoṣa, I am alone in having understood it correctly. A lengthier explanation is found in my *Treasure of Reasoning (Rigs gter)*. Briefly put, the tradition of Buddhist logic-epistemology accepts that phenomena may be undeceptive on the level of conventional transaction, and among the two kinds of Mādhyamikas, those of the Independent Inference school *(rang brgyud pa)* concur with the above, while those of the Logical Consequence school *(thal 'gyur ba)* do not accept anything as real, even on the level of conventional transaction.

   As for the distinction between the two realities, no differentiation obtains in the ultimate, and therefore no singularity or plurality whatsoever may be found there. The level of conventional transaction is, in its nature, undifferentiated, but its conceptual differentiation exists separately, we maintain.

8. In answer to your eighth question, the ultimate is not an object of cognition, although it may become an [indirect] object of cognition through the process of concept-formation through exclusion.

9. If just the surface reality be correctly perceived, no ultimate truth remains elsewhere.

10. A very major distinction exists between the absorptive and post-absorptive states of a bodhisattva who dwells on the levels: the absence and presence of "appearance" [i.e., of the direct perception of objects], respectively. I have understood this, but not others.

11. The Gnosis of the Fully Enlightened One transcends the dogmatic extremes of "existence" and "nonexistence."

12. Concerning the vivication of images: Just as one becomes qualified for the duties of an ordainer by having been a fully ordained monk for ten years, so this [vivication ceremony] is a task that falls exclusively to one who has obtained initiation as a vajra hierophant. It is a pointless waste of effort to perform consecration, the five levels, seventh-day rites, and the like merely on the strength of having entered the door of Kadampa discipline. However, to answer your question, when performing vivication, to base oneself on the nature of the Buddha-Body of Truth is not explained as [correct] vivication, since that nature is one of freedom from all elaborations. The tantras instruct that an actual consecration consists of creation of the pledge-bound being and invocation of the Gnosis-being, which—following the presentation of offerings and praise—one then causes to be absorbed into the first.

13. When practicing the Precious Doctrine of the Buddha in a summary fashion, your practice of Discipline-, Perfections-, and Mantra-related exercises

should accord with his words without contravening the respective texts of each system. Still, I would request that you cultivate in meditation emptiness whose essence is compassion. Most religious practitioners of the present time, being ignorant of the Vinaya scriptures, don't belong to the Disciples' doctrine. Since they mix up the rite for producing the will to enlightenment, they lack the basic texts of the Perfections. Since they don't cultivate the initiations and two stages, they have abandoned the Vajrayāna. Hence they should be understood to be followers of the serpent deity's religion.

14. Even the person of superior faculties must traverse the levels and paths, [though] he quickly accomplishes [them]. The average and inferior accomplish [them] gradually. The pronouncement that Buddhahood is attainable even without definite recourse to the levels and paths, saying, "The deluded person who reckons levels and paths for the singly efficacious mahāmudrā is mistaken,"[1] is a demon's dissuasion from the Doctrine. Close your ears to it.

15. There are many classifications of ten realities: the ten realities of ritual, the ten realities that are the requisite attributes of a vajra hierophant, and the ten realities of ultimate reality. As there is little real need to explain definitively the ten realities here, I will not write more about them now.

16. All deities of Gnosis that are propitiated for supreme realization have the same intent; hence, by understanding the nature of one divine form, the realization of one is the realization of all. This is not true, however, of gods who confer ordinary realizations, such as the boon of wealth and the like.

17. If Kadampa treatises describe all five Buddha-families—Vairocana and the rest, displaying the gestures of supreme enlightenment and so on—as being golden in color, that is very good. I have not seen this description in tantras. The colors of their bodies signify the five gnoses and five elements, and their gestures constitute internal correlates. Even if I were to explain in detail the reasons for this schema, it would lie beyond the scope of your understanding. The tantras teach the rite of preparing a vase for a living person as simply an initiation. If you are performing initiations, have you yourself obtained the causal initiation? The seventh-day ritual conducted during forty-nine days on behalf of a deceased person is explained to be one that is performed after his consciousness has been summoned. If you think, "Would it not be all right to perform it just to purify a living person's obscurations, without summoning anyone's consciousness?" for that purpose, the tantras do not expound any rite but that of ablution.

In brief, regarding the Doctrine, an ordained person should practice in accord with the Vinaya, a bodhisattva should conform to the sūtras, and a practitioner of Mantra should meditate in keeping with the tantras. One's practice ought to be accomplished in accord with the words of the Buddha, not be guided by superficial faith.

Had I had the time, I would have written more than this, but I didn't have the time. Not only am I much engaged in works, but your dwelling place was not convenient for a meeting to have been possible on this occasion. Had you yourself, who are diligent in vows, come, I would surely have elaborated these points at greater length. Nevertheless, they will be clarified if you read once through *A Clear Differentiation of the Three Codes.*

Caused by certain of my past actions, the sun of the Doctrine now rises in the East. May the hopes of the faithful in Ü and Tsang be fulfilled by the wish-granting jewel of study, reflection, and meditation.

(Written as a reply by the glorious Sakya Pandita.)

NOTE

1. See *DS* III 376 and note 13 to the "Vows of Individual Liberation" chapter of *The Three Codes* in this volume for more on Lama Shang Tshälpa and the view that buddhahood can be attained without traversing the levels and paths.

6

Reply to the Questions of Namkha Bum the Kadampa

This reply to a letter of inquiry from a Kadampa contemplative (*SKB,* vol. 5, work no. 96, pp. 415.2.3–416.3.4)—another of several short messages that Sapan is supposed to have written either en route to western China or after his arrival there—in this case restates the letter. In a brief appended note, Sapan's nephew Phakpa Lodrö Gyaltshen acknowledges his own role in making a number of minor editorial changes in the text. The questioner was a teacher (*dge bshes,* "friend in virtue") of the Kadampa tradition that was transmitted in central Tibet by the great master Öjowa, a tradition that Sapan knew and esteemed.

Oṃ svasti siddhaṃ. This letter is sent by the illustrious Sakya Pandita to a friend in virtue who is single-pointed in practice and pure in purpose. I was pleased to receive your letter, which was accompanied by the token offering of a turquoise.

[You have asked:]

1. What qualities of realization do you possess? [Answer:] I have correct devotion for the Doctrine of the Buddha. I have just a slight understanding of the meaning of the scriptures. The minimal realization dawned within my mind is not great.
2. Is there any beneficial reason for your going to the Mongols? [Answer:] These Mongols have told me that I must definitely come to serve as their "priest" *(mchod gnas),* and that if I don't come, an army will arrive. My going was because I feared that harm might befall Tibet if an army turned up. Besides going in the hope that it will prove to be beneficial for beings, there

is no assurance of benefit. Still, I know that I don't completely lack the ability to give up my body and life if that will help beings.

3. Would it be careless conduct for me not to leave [my meditative] retreat when the Mongols show up here? [Answer:] I rejoice in your practice of meditation. Consider the general situation in Tibet. I think if there happens to be some remote location in your area, it would be correct for you to remain in solitude there. Otherwise, I think it would probably be correct to retire to another, safer place and there continue your practice.
4. Does it signify anything good or bad if lice do not appear upon one's body, even though no qualities such as [those of a level] of resolution have dawned? [Answer:] Since you are diligent in practice and have a good master, even the possibility that the absence of lice is an indicator of the level of resolution cannot be dismissed. I myself do not know. In any case, it is surely an indication of the purification of evil deeds. Still, you ought not to indulge in any apperceptions of elation or depression, but understand all to be delusion. All faults in meditation are eliminated by that insight.
5. Is it proper to perform rites of vivication if one has not obtained initiation? [Answer:] Regarding the initiation for consecration involving the preparation of the construction of a maṇḍala, one by all means needs to have obtained the initiation of a mantra hierophant. If no vase is prepared, it is all right since, in India, too, even such ceremonies as formal supplications and investitures were designated as consecrations. In general, meditative equipoise is a requisite.
6. Where is it taught that a vase may be prepared for a living person? [Answer:] The preparation of a vase on behalf of a living person does not agree with the tantras. If it be done merely to purify obscurations, there is no contradiction of tantras. Otherwise, there is no means for summoning a living person's consciousness.
7. Was the master Candrakīrti contemporaneous with the master Nāgārjuna? [Answer:] Candrakīrti is a follower of the tradition of the exalted Nāgārjuna himself. Since he was a disciple who fulfilled the master's intention, it is said, "Candrakīrti, disciple of Nāgārjuna."
8. How much longer will the Doctrine last? [Answer:] Concerning the current state of the Doctrine, one can see that the period of insight has elapsed and we are now approximately in the final stages of the period of meditation, or in the beginning of the period of moral conduct. It is clear that we have reached the period of maintaining mere external signs, mentioned in some sūtras. It will not last much longer. The duration of the final period depends on the manner in which observance is being performed in this one.
9. What are the special features of the rite of creation relative to the four classes of tantra? [Answer:] According to the general methodology of the Mantra system, one accomplishes Action Tantras such as the *Amoghapāśa* by

producing a drawn image as the deity and by observing cleanliness and austerity while maintaining an ordinary view of oneself. Conceiving the drawn image to be like a master and oneself to be like a slave, one receives realizations therefrom.

In the system of Performance Tantras such as the *Vairocanābhisaṃbodhi,* one visualizes oneself also in the form of the deity. Conceptualizing a painted image also to be the deity, one obtains realizations from it as if from a friend.

In the Yoga Tantra system, which includes the *Tattvasaṃgraha* and the like, one chiefly meditates on oneself as being the maṇḍala of the Tathāgata and invokes the Gnosis-being. After receiving realizations from it, one then requests the Gnosis-being to depart. Here, the drawn image is just an external prop for one's visualization.

In the system of Great Yoga Tantras such as the *Hevajra, Cakrasaṃvara,* and *Guhyasamāja,* one visualizes oneself as the deity and, without requesting the Gnosis-being to depart, perceives all appearances to be divine.

The generation of oneself as a deity in the practice of tantras such as the *Amoghapāśa* is done according to the tradition of Yoga Tantra practice. In keeping with this tradition, one does not observe fasting but should practice the austerity before noon of eating such foods as the "three white ones."

10. How many mental delaying diversions are there in meditation? [Answer:] Generally, there are minor delaying diversions in meditation if learning is great, and major diversions if learning is small. Specifically, if the mind follows after its predispositions, it will stray into the mentality of an unruly child. If the mind is considered wrongly, one will stray into the tradition of the Indian non-Buddhist sectarians. The attainment of mental cessation is a straying into Disciplehood. If one becomes fixated on the luminosity of mind, one will stray into the Mind-Only theory. If the mind be allowed to wander, it will deteriorate. If one becomes fixated on the emptiness of mind, one will stray into annihilism. If mind be perceived as substantial, one will stray into a theory of permanence.

    Therefore, one's mind should settle nowhere. Phenomenal marks do not arise in non-abiding. If marks do not arise, actions do not produce good or bad effects. If neither good nor bad effects are manifested, one will not be reborn within the three realms of existence. If one is not reborn within the three realms, one doesn't experience the suffering of saṃsāra. That has been designated "Awakening."

11. How should an introduction to the mind be made? [Answer:] In my own tradition, it is held that, inasmuch as mind has no nature, there is nothing to be introduced. The practices on nonrecollection and mental activitylessness are [elsewhere] called "recollections of the Buddha."

12. How does mind arise and cease? (lit., "What is the manner of the mind's birth and death?") [Answer:] In ultimate reality, mind neither arises nor ceases.

This entire manifestation of its arising and ceasing in conventional, surface reality is deluded.

13. Are these doctrines of mahāmudrā adherents such as the Drigungpas and Taklungpas in error? [Answer:] Various points in the religious traditions of the Drigungpas, Taklungpas, and other mahāmudrā adherents agree or disagree with the tantras and the basic scriptural collections. You yourself should investigate them carefully to determine whether or not they constitute a correct path.
14. Kindly give me some instruction on the rules of religious training. [Answer:] Broadly speaking, the Vinaya [rules] are the general pledges that are to be observed, the Perfections [teaching's rules of bodhisattva conduct] are the particular pledges, and the Mantra [pledges] are the special pledges.

    Hence we Buddhists need our conduct to be in keeping with the Vinaya. Our meditations should conform to the sūtras, our explication should agree with the Abhidharma, and, if we practice Mantra, it should be performed in harmony with the tantras. I don't know what will become of any Buddhist whose observance is not in accord with these, even if he is praised as a fine practitioner. If a practice does not agree with these, I suspect it may not be the correct Doctrine of the Buddha. Since I have mentioned the systematic presentation of these points to some extent in my *Clear Differentiation of the Three Codes* and other treatises, I ask you to consult those writings.

I, too, have heard much about of the spiritual career and activities of your master Öjowa the Great, in the lineage of Dra. He seems indeed to be a flawless spiritual friend. I, too, have faith in your master or in this lineage among the [Kadampa] friends or tradition of Ü. Other lineages seem, for the most part, to be a hodgepodge. I pray fervently that you also will study and practice that sort of tradition.

I would very much like to meet with someone like you, but, being pursued by these [Mongol] official envoys, I have fallen under the control of others and am unable to do so. Kindly keep me in mind. I wanted to offer you something in return, but our property has been entirely left back there and is of no use, just as when one is on a journey. Please accept this silk, offered so that the letter it attends might not go astray. I shall continue to hold you in high esteem until we have become united in the Buddha-Body of Truth.

Upon reading and understanding your letter, I was greatly pleased. I rejoice and pray that all will be very auspicious.

[Note added by Sapan's nephew Phakpa Lodrö Gyaltshen:] [I,] Phakpa, have interpolated several connecting phrases to make the relation of questions and answers easier to understand. May any mistakes be compassionately forgiven! Through this merit, may living beings come to understand the meaning of the Teaching.

Reference Material

Appendix A
Gorampa's Outline of
A Clear Differentiation of the Three Codes

Prologue
Salutation (0.1)
Statement of purpose (0.2–4)
Topics of discussion (0.5–7)

I. Vows of Individual Liberation
  A. According to the Disciples (I.1)
  B. The rule on duration (I.2–6)
  C. Refutation of misconceptions about *prātimokṣa* vows: (I.7–28)
    1. That vows survive death (I.7–18)
    2. That vows of abstention must be accompanied by meditation on deities (I.19–28)
  D. According to the Great Vehicle (I.29–40)
    1. Rites of acceptance (I.30–34)
    2. Fulfillment of the discipline (I.35–39)
    3. Relinquishment of the vows (I.40)
  E. Actions and their effects (I.41–250)
    1. A general discussion of the topic (I.42–58)
    2. Refutation of misconceptions about action: (I.59–228)
      a. That virtue and sin exist in nature (I.59–155)
      b. That actions' effects are inevitable even for the Buddha (I.156–170)
      c. That permitted and prohibited actions are invariant for all (I.171–228)
    3. Review of wrong observances (I.229–247)
      a. Practice that controverts the discipline (I.229–241)
      b. Theory that controverts the Doctrine (I.242–247)
    4. True observance (I.248–250)

II. Vows of the Bodhisattva
   A. Cultivation of the will to enlightenment (II.1–75)
      1. According to the Disciples (II.1)
      2. According to the Mahāyānists (II.2–75)
         a. Rites of acceptance (II.3)
         b. Refutation of misconceptions about rites: (II.4–25)
            1) That all beings are eligible for the Mind-Only rite (II.4–19)
            2) That the ultimate will to enlightenment is acquired ritually (II.20–25)
         c. Fulfillment of the discipline (II.26–29)
         d. A general discussion of lapses (II.30–35)
         e. Refutation of the misconception that the exchange of self for others is unsuitable for practice (II.36–56)
         f. Review of wrong observances (II.57–74)
         g. True observance (II.75)

III. Vows of the Vajra Way
   A. The four maturative initiations (III.2–104)
      1. The acquisition of Mantra vows through initiation (III.2–3)
      2. Refutation of misconceptions about the process of maturation: (III.4–104)
         a. That a mere blessing may serve as a maturative rite (III.4–11)
         b. That initiation in a defective maṇḍala constitutes a maturative rite (III.12–19)
         c. That the erroneous initiation of an indefinite number of neophytes constitutes a maturative rite (III.20–37)
         d. That initiation is unnecessary for practice (III.38–52)
         e. That oblational and meditation-initiations may serve as maturative rites (III.53)
         f. That practice may precede initiation (III.54–60)
         g. That maturation may be obtained from the master's body-maṇḍala (III.61–73)
         h. That the three lowers classes of tantra are also equipped with the four initiations (III.74–78)
         i. That doors to Vajrayāna doctrine other than initiation are available (III.79–91)
         j. That four alternatives obtain in initiation (III.92–100)
         k. That initiatory pledges need not be kept (III.101–104)
   B. The two liberative processes (III.105–296)
      1. Refutation of the misconception that both processes need not be cultivated in order to attain Buddhahood (III.105–111)
      2. Verification of the Great Yoga path as consisting of the two processes' Great Seal (III.112–119)

3. A discussion of related topics (III.120–159)
    a. Distinction between the Perfections and Vajra Vehicles (III.120–132)
    b. The role of vows in the process of enlightenment (III.133–145)
    c. Wrong practices on the Perfections and Vajra Vehicles (III.146–159)
4. The Percipient: Great Seal Gnosis (III.160–252)
    a. Sample Gnosis (III.160–201)
        1) Refutation of the misconception that the mere stoppage of thought is the Great Seal (III.160–166)
        2) Similarity of this so-called Great Seal to the simultaneous path of the Chinese master (III.167–175)
        3) Review of the Great Seal accepted by adepts (III.176–180)
        4) The possibility of mistaking the effects of devotion to a master for the Great Seal (III.181–184)
        5) Rejection of mere devotion as qualifying one for practice (III.185–189)
        6) Objection to the introduction of minor realizations as the Path of Seeing (III.190)
        7) Refutation of the misconception that the attributes that attend attainment of the Path of Seeing become evident only after death (III.191–197)
        8) Clarification of the difference between sample Gnosis and the Path of Seeing (III.198–201)
    b. A discussion of related topics (III.202–252)
        1) Clarification of the role of the master in each of the three systems (III.202–209)
        2) Risks of meditating without initiation (III.210–213)
        3) Wrong practices in the performance of offerings (III.214–222)
        4) Misinterpretation of consecration, fire-offering, and the *Guhyasamāja* practices as sūtra traditions (III.223–252)
5. The Percept: Theory of elaborationlessness (III.253–296)
    a. Refutation of misconceptions about theory: (III.253–283)
        1) That each of the nine levels has a distinct theory (III.253–256)
        2) That each of the four classes of tantra has a distinct theory (III.257–274)
        3) That each of the four yogas has a distinct theory (III.275–283)
    b. Refutation of wrong practices of the four classes of tantra (III.284–296)

C. The accomplishment of yogic feats to integrate Cyclic Existence and liberation (III.297–346)

1. The correlation of inner and outer levels and paths (III.297–300)
2. Refutation of misconceptions about pilgrimage: (III.301–346)
    a. That pilgrimage should be undertaken by the uninitiated (III.301–307)

- b. That Mount Kailāsa is identical to Himavat (III.308–340)
- c. That Tsari is identical to Cāritra (III.341–346)

D. The goal (III.347–660)

1. Refutation of misconceptions about the final result: (III.347–382)
   - a. That the three bodies of Buddhahood ensue from cultivation of a single White Self-Sufficient Remedy (III.347–374)
   - b. That the single result of luminosity ensues from cultivation of nonduality (III.375)
   - c. That Buddhahood is attainable even without traversing the levels and paths (III.376–379)
   - d. That the four bodies of Buddhahood result even without recourse to the four initiations and four paths (III.380)
   - e. That the final result is luminosity (III.381–382)
2. Refutation of misconceptions about interim results: (III.383–404)
   - a. That a "realized one" is superior to an adept (III.383–388)
   - b. That attainments can be categorized in terms of experience, comprehension, and realization (III.389–395)
   - c. That the levels and paths of the Saints can be categorized in terms of one-pointedness, nonelaboration, one-flavoredness, and nonmeditation (III.396–404)
3. A discussion of other topics in general (III.405–660)
   - a. Refutation of the theory that all systems are valid on their own terms (III.405–420)
   - b. The essentials of the Doctrine are not to be undermined (III.421–451)
   - c. How demons seek to undermine essentials (III.452–478)
   - d. The use of scripture and reasoning in refuting erroneous theories (III.479–488)
   - e. Refutation by scriptural authority (III.489–516)
   - f. The use of citations from scripture (III.517–531)
   - g. Rejection of spurious instructions, sūtras, and tantras (III.532–544)
   - h. The need to be skeptical about relics and supernatural phenomena (III.545–555)
   - i. A review of etymological errors (III.556–585)
   - j. The historical imperative for this book to be written (III.586–624)
   - k. The author moved by great compassion (III.625–649)
   - l. His credentials as a nonsectarian scholar (III.650–660)

Epilogue

Appendix B
Transliteration of the Tibetan Text of *A Clear Differentiation of the Three Codes*

NOTE ON THE VERSIFICATION

The following four thousand lines of text have been divided into one thousand verses, averaging four lines to the verse. This has been done to make references easier; I doubt that Sapan, when composing the work, was thinking in terms of four-line verses. Jared Rhoton, when presenting a text at the end of his dissertation on the *DS* (see Rhoton 1985), also divided the work into one thousand verses, but he strictly adhered to a regular four-line versification. Thus most sentences in his translation overlap two or three regularly marked four-line verses.

In dividing the verses I have followed the sense, dividing the lines into units of coherent meaning (sentences or long clauses) as much as possible. When at all possible, I have given four-line verses, but there are cases with as few as two lines and as many as six. In this I have followed a procedure that I used in editing the *mKhas pa rnams 'jug pa'i sgo (The Entrance Gate for the Wise)* and that seems to conform to Sapan's own intention. Even so, I still tried to follow as closely as possible the numbering in Rhoton's dissertation, a system of versification that I have used when giving references in subsequent publications (e.g., D. Jackson 1994b). The versification here never varies by more than one verse number from that in Rhoton's dissertation.

The biggest question I faced in establishing the verse numbers was where best to divide the verses in terms of meaning and content. In this I have followed the subject divisions indicated in the *rnam-bshad* commentary of Gorampa. I am grateful to Mr. Hidetoshi Fushimi for listing the main subject divisions and for indicating them on a preliminary version of the text. I did the final division into individual verses myself.

—David P. Jackson

sDom pa gsum gyi rab tu dbye ba

bla ma dam pa'i zhabs la gus pas phyag 'tshal lo

bde gshegs bstan pa'i gsung rab seng ge'i sgra
lta ngan ri dags mtha' dag skrag par mdzad
sangs rgyas dgongs pa ji bzhin legs sgrub pa
mtshungs med bla ma de la bdag cag dad (1)

skyon med yon tan kun gyi mdzod mnga' ba
'gro ba'i bla ma'i zhabs la phyag 'tshal nas
dad ldan sangs rgyas gsung bzhin bsgrub 'dod pa
de la sdom gsum dbye ba bdag gis bshad (2)

mkhas rnams dga' ba'i sdeb sbyor ni
blun po rnams kyis go dka' bas
tshig gi sbyor ba spangs nas kyang
kun gyis go bar bya phyir bshad (3)

bdag ni sangs rgyas bstan pa la
mi phyed pa yi dad pa yod
'on kyang sangs rgyas bstan pa la
'khrul par spyod la bdag ma dad (4)

so sor thar pa'i sdom pa dang
byang chub sems dpa'i sems bskyed dang
gsang sngags kyi ni dbang bskur dang
de dag gi ni cho ga dang (5)

so so'i bslab par bya ba dang
sems bskyed pa yi gnad rnams dang
stong nyid snying rje'i snying po dang
rim pa gnyis kyi gsang tshig dang (6)

ye shes phyag rgya chen po dang
phyi dang nang gyi rten 'brel dang
sa dang lam gyi rnam gzhag gi
rnam par dbye ba bshad kyis nyon (7)

so sor thar pa'i sdom pa la
nyan thos theg chen lugs gnyis yod (1)

nyan thos rnams kyi skyabs 'gro nas
dge slong gi ni sdom pa'i bar
ji srid 'tsho yi bar du yin
shi ba'i tshe na sdom pa gtong (2)

sdom pa rnams kyi 'bras bu ni
tshe 'phos nas ni 'byung bar 'gyur
byang chub sems dpa'i sdom pa rnams
shi 'phos nas kyang rjes su 'brang (3)

de dag gi ni rgyu mtshan yang
nyan thos sdom pa rnam rig min
lus ngag las ni skye bar 'dod
sdom pa gzugs can yin pa'i phyir
shi ba'i tshe na sdom pa gtong (4)

'di ni chos mngon mdzod las kyang
bslab pa phul dang shi 'phos dang
mtshan gnyis dag ni byung ba dang
rtsa ba chad dang mtshan 'das las
so sor thar pa'i 'dul ba gtong
zhes gsungs 'di yang tshad ma yin (5)

byang chub sems dpa'i sdom pa ni
sems las skye phyir gzugs can min
des na ji srid sems ma nyams
de yi bar du sdom pa yod
mdo rgyud bstan bcos thams cad kyi
dgongs pa yang ni de nyid yin (6)

kha cig ji srid 'tsho ba'i sgra
lus dang sems la dgongs zhes zer (7)

de 'dra sangs rgyas dgongs pa min
mkhas pa'i gzhung las de ma bshad (8)

de lta yin na nyan thos dang
theg chen sdom pa khyad med 'gyur
thun mong thun mong ma yin pa'i
skyabs 'gro gnyis su dbye mi rung
sdom pa 'bogs pa'i cho ga dang
de yi bslab bya'ang gcig tu 'gyur (9)

shi yang dge slong mi 'dor na
bslab pa phul ba la sogs pa
sdom pa gtong rgyu gzhan gyis kyang
sdom pa gtong ba mi srid 'gyur (10)

de la kha cig 'di skad du
sems bskyed kyis ni ma zin pa'i
sdom pa gal te gtong na yang
byang chub sems kyis zin pa yi
sdom pa gtong ba mi srid lo (11)

'o na sems bskyed kyis zin pa'i
dge slong la sogs sdom pa rnams
bslab pa phul dang shi 'phos dang
rtsa ba chad pa la sogs pa
gtong rgyu kun gyis mi gtong 'gyur (12)

de lta yin na dge slong gi
sdom pa phul yang bsrung dgos 'gyur
ma bsrungs dge slong nyams par 'gyur (13)

shi 'phos nas kyang dge slong 'gyur
gal te de ni lhar skyes na
lha yi dge slong srid par 'gyur
mir skyes na yang byis pa la
blang mi dgos par dge slong 'gyur (14)

de la ltung ba byung gyur na
dge slong sdom pa nyams par 'gyur
nyams nas 'chab sems skyes pa la
slar yang blang du med par gsungs (15)

ha dang byis pa'i dge slong ni
'dul ba'i sde snod rnams las bkag (16)

sems bskyed ldan pa'i bsnyen gnas kyang
nang par phan chad yod pa'i phyir
rtag tu bsnyen gnas bsrung dgos gyur
min na bsnyen gnas nyams par 'gyur
nang par bsnyen gnas gtong na ni
sdom pa rgyun du 'byung ba 'gal (17)

des na so sor thar pa yi
sdom pa shi yang yod do zhes
smra ba'i skyes bu de la ni
sde snod rnam dbye med par zad (18)

bye brag smra ba'i bsnyen gnas kyang
dge slong las len gang zag ni
gling gsum skyes pa bud med las
'gro ba gzhan la sdom pa bkag (19)

mdo sde pa rnams dud 'gro sogs
'gro ba gzhan la'ang skye bar bshad
blang ba'i yul yang dge bsnyen sogs
gang yang rung las blang bar gsungs (20)

nyan thos rnams kyi cho ga yang
skyabs su 'gro ba'i tshul gyis 'bogs (21)

don yod zhags pa'i rtog pa las
bsnyen gnas rang gis blang ba yi
cho ga sems bskyed 'dra bar gsungs
des na cho ga khyad par yod (22)

la la bsnyen gnas bsrungs pa yi
nang par bsnyen gnas 'bul dgos zer
bsnyen gnas mtshan mo 'das pa na
gtong phyir 'di la 'bul mi dgos (23)

mdo sde pa yi lugs bzhin du
ji ltar 'dod tshe len na yang
nang par phan chad bsrung ba yi
bsam pa med phyir sdom pa gtong
de yi phyir na 'bul mi dgos (24)

la la bsnyen gnas 'chol ba thos
'di 'dra gang na'ang bshad pa med (25)

kha cig bsnyen gnas 'bogs pa'i tshe
nya dang gnam stong tshes brgyad la
lha bsgom tha dad ma byas na
bsnyen gnas bsrung du mi 'dod zer (26)

'di yang re zhig brtag par bya
bsnyen gnas so sor thar pa'i lugs
gtso cher nyan thos gzhung lugs yin
yi dam lha yi bsgom bzlas ni
gsang sngags pa yi gdams ngag yin
nyan thos gzhung las bshad pa med (27)

des na lha bsgom ma byas kyang
bsnyen gnas nyams par 'gyur ba med
'on kyang gsang sngags lugs byed na
yi dam bsgom pa bsod nams che (28)

theg pa chen po las byung ba'i
so sor thar pa bshad kyis nyon (29)

byang chub sems dpa' nyid la yang
so sor thar pa 'bogs pa yi
cho ga 'ga' zhig yod mod kyi
de yi cho ga phal cher nub (30)

gso sbyong rang gis blang ba sogs
cho ga'i lag len 'ga' zhig yod (31)

rgyal sras byams pa 'jam dbyangs sogs
bdag nyid chen po 'ga' zhig gis
mkhan po mdzad nas 'gro mang la
bsnyen par rdzogs par mdzad do zhes
tshig 'bru tsam zhig gsungs mod kyi (32)

'on kyang de yi cho ga ni
mdo las gsungs pa ngas ma mthong
'di' dra sngon gyi cho ga ste
'phags pa rnams kyi spyod yul yin
so so skye bos byar mi rung (33)

des na da lta'i cho ga ni
bsam pa sems bskyed kyis zin pa'i
cho ga nyan thos lugs bzhin gyis
so sor thar pa rigs brgyad po
byang sems so sor thar par 'gyur (34)

de nas byang chub sems dpa' yi
so sor thar pa'i bslab bya yi
khyad par cung zad bshad kyis nyon (35)

'di la sdig to mi dge'i phyogs
phal cher nyan thos lugs bzhin bsrung
'dod pas dben pa'i ltung ba 'ga'
byang chub sems dpa'i lugs bzhin bsrung (36)

'jig rten ma dad gyur pa'i cha
gnyis ka mthun rnams 'bad pas bsrung
'jig rten 'jug pa'i rgyur 'gyur na
theg chen so sor thar la gnang (37)

dper na nyan thos dge slong ni
gser dngul len pa thub pas bkag
byang chub sems dpa'i dge slong la
gzhan don 'gyur na ltung ba med (38)

nyan thos sems can don yin yang
'dod chen po la ltung ba 'byung
theg chen gzhan gyi don yin na
'dod chen ltung ba med ces gsungs
so sor thar pa lugs gnyis po
de 'dra'i rnam dbye shes par bya (39)

theg chen so sor thar yin yang
dge slong la sogs sdom pa yi
ldog pa shi ba'i tshe na gtong
byang chub sems kyi ldog pa dang
de yi 'bras bu shi yang 'byung (40)

de nas las dang rnam smin gyi
rnam par dbye ba bshad kyis nyon (41)

las la dge sdig lung ma bstan
yin zhes rgyal bas mdo las gsungs
dge ba legs par spyad pa ste
rnam smin bde ba skyed pa yin (42)

sdig pa nges par spyod pa ste
rnam smin sdug bsngal skyed par byed
btang snyoms gnyis ka ma yin pas
rnam par smin pa'ang gnyis ka min (43)

'di dag byas pa'i las yin pas
'dus byas yin par shes par bya
chos kyi dbyings ni 'dus ma byas
yin pa'i phyir na las ma yin
des na dge dang sdig pa min (44)

las la thub pas rnam gnyis gsungs
sems pa dang ni bsam pa'o
sems pa yid kyi las yin te
bsam pa de ni lus ngag gi'o
chos kyi dbyings ni gnyis ka min
de phyir dge sdig las las grol (45)

gzhan yang las la rnam bzhi gsungs
las dkar rnam smin dkar ba dang
las gnag rnam smin gnag pa dang
las dkar rnam smin gnag pa dang
las gnag rnam smin dkar ba'o (46)

bsam pa dag pa'i sbyin pa sogs
gnyis ka dkar bas mkhas pas bya (47)

bza' ba'i don du gsod pa sogs
gnyis ka gnag pas mkhas pas spang
mang po bskyab phyir gcig gsod sogs
las gnag rnam smin dkar na bya (48)

gsad phyir sbyin pa gtong la sogs
las dkar rnam smin gnag pa spang (49)

gzhan yang las la rnam gnyis gsungs
'phen byed las dang rdzogs byed las
de dag dbye na mu bzhi yod (50)

'phen byed dge bas 'phangs pa la
rdzogs byed kyang ni dge ba dang
'phen byed sdig pas 'phangs pa la
rdzogs byed kyang ni sdig pa dang
'phen byed dge la rdzogs byed sdig
'phen byed sdig la rdzogs byed dge (51)

de dag dper brjod mdor bsdus pa
bshad par bya yis yid la zung (52)

mtho ris gsum po 'grub pa ni
dge ba'i las kyis 'phen pa yin
de dag bde ba 'byung ba ni
rdzogs byed dge bas 'phangs pa yin (53)

ngan song gsum du skye ba ni
'phen byed sdig pa yin par gsungs
de yi sdug bsngal bye brag kun
rdzogs byed las ni sdig pa yin (54)

mtho ris dge bas 'phangs mod kyi
de yi nad dang gnod pa kun
rdzogs byed sdig pa yin par gsungs
ngan 'gro'i 'phen byed sdig yin yang
de yi lus sems bde ba yi
gnas skabs dge bas 'phangs par gsungs (55)

gzhan yang gcig tu dkar ba dang
gcig tu gnag dang 'dren ma'i las
rnam pa gsum du thub pas gsungs (56)

gcig tu dkar bas bde ba bskyed
gcig tu gnag pas sdug bsngal bskyed
'dren ma'i las kyi bde ba dang
sdug bsngal 'dren ma bskyed par gsungs (57)

'di 'dra'i las dang rnam smin gyi
rnam par dbye ba shes gyur na
da gzod las kyi rgyu 'bras la
shin tu mkhas pa nyid du 'gyur (58)

mu stegs grangs can pa rnams ni
gshis la dge sdig yod ces zer
rgyu la 'bras bu gnas par 'dod
bod kyang la la de rjes 'brang (59)

rdo rje rgyal mtshan bsngo ba las
'gro kun dge ba ji snyed yod
byas dang byed 'gyur byed pa zhes
gsungs pa'i dgongs pa 'chad pa la (60)

kha cig grangs can lugs bzhin du
yod pa'i dge ba zhes bya ba
rang byung du ni grub par 'dod
de la bde gshegs snying po zer (61)

grangs can lugs 'di mi 'thad pas
lung dang rigs pas dgag par bya
bde gshegs snying po zhes bya ba
chos dbyings 'gyur med nyid la gsungs (62)

de skad du yang rgyud bla las
sems ni rang bzhin 'od gsal ba
nam mkha' bzhin du 'gyur med gsung (63)

mdo las de bzhin gshegs pa yi
snying po 'gyur med yin zhes bshad
klu sgrub kyis kyang dbu ma las
de bzhin gshegs pa'i rang bzhin gang
de ni 'gro ba'i rang bzhin yin (64)

de bzhin gshegs pa'i rang bzhin med
'gro ba 'di yi rang bzhin med
ces gsungs pa yang de nyid yin (65)

shes rab pha rol phyin pa las
chos kyi dbyings ni dus gsum dang
khams gsum dang ni dge sdig las
rnam par grol ba yin zhes gsungs
des na chos kyi dbyings la ni
bsngo ba med ces rgyal bas bshad (66)

yang dag sbyor ba'i rgyud las kyang
de yi sdig dang bsod nams kyi
cha gnyis rnam par rtog pa ste
mkhas pas 'di gnyis rnam par spang (67)

zhes gsungs de bzhin gsang 'dus la
sogs pa'i rgyud sde kun las gsungs (68)

'phags pa klu sgrub nyid kyis kyang
gtam bya rin chen phreng ba las
sdig dang bsod nams bya ba 'das
zab mo bkrol ba'i don dang ldan
mu stegs gzhan dang rang nyid kyi'ang
gnas min skrag pas ma myangs pa (69)

zhes gsungs gzhan yang de nyid las
shes pas yod dang med zhi'i phyir
sdig dang bsod nams las 'das pa
de yis bde 'gro ngan 'gro las
de ni thar pa dam par bzhed (70)

ces gsungs 'di yang chos kyi dbyings
dge sdig med pa'i lung yin no (71)

kha cig bde gshegs snying po'i sgra
stong nyid snying rje'i snying por 'dod
'di ni bde gshegs snying po'i khams
sbyong byed yin gyi khams dngos min (72)

de skad du yang rnam 'grel las
sgrub byed thugs rje goms pa las
zhes gsungs bslab btus nyid las kyang
stong nyid snying rje'i snying po can
bskyed pas bsod nams dag par 'gyur (73)

zhes gsungs de bzhin mdo sde dang
rgyud kun las kyang de skad gsungs (74)

mngon pa'i gzung las nyan thos rnams
ngo bo nyid kyi dge ba zhes
bshad pa dad pa la sogs pa
bcu gcig kho na yin zhes gsung (75)

don dam dge ba zhes bshad pa
de bzhin nyid la gsungs pa yin
don dam sdig pa 'khor ba kun
nam mkha' so sor brtags min gnyis
don dam lung ma bstan zhes bshad (76)

de bzhin nyid la dge ba zhes
bshad pa'i dgongs pa 'di ltar yin
dper na nad dang bral ba ni
lus bde mya ngan med pa la
sems bde zhes ni 'jig rten zer (77)

'di dag sdug bsngal med pa las
gzhan pa'i bde ba med mod kyi
'on kyang sdug bsngal med tsam la
bde ba yin zhes kun la grags (78)

de bzhin chos kyi dbyings la yang
sdig pa med pa tsam zhig las
lhag pa'i dge ba med mod kyi
dge ba yin zhes btags par zad (79)

gzhan yang mngon pa'i gzhung rnams las
zas kyis 'grangs pa la sogs la
'dod chags bral bar gsungs mod kyi
'on kyang gtan nas bral ba yi
'dod chags bral ba ma yin no (80)

de bzhin chos kyi dbyings la yang
dge ba yin zhes gsungs gyur kyang
'bras bu bde ba bskyed pa yi
dge ba dngos ni ma yin no (81)

ci nas chos dbyings dge ba nyid
yin na ha cang thal 'gyur te (82)

chos kyi dbyings las ma gtogs pa'i
chos gzhan med phyir sdig pa dang
lung ma bstan yang dge bar 'gyur
de lta yin na sems can kun
ngan 'gror 'gro ba mi srid do (83)

la la byams dang snying rje sogs
gshis kyis dge ba yin zhes zer
'di yang de ltar nges pa med (84)

mi mkhas pa yi byams snying rje
ngan song rgyu ru thub pas gsungs
thabs la mkhas pa'i snying rje la
dgongs nas dge bar gsungs pa yin (85)

des na 'gro ba thams cad kyis
byas pa'i dge ba la dgongs nas
'gro kun dge ba ji snyed yod
ces bya'i tshig gis gsungs pa yin (86)

gal te chos kyi dbyings yin na
ji snyed ces bya'i sgra mi 'thad
yod ces bya ba'i sgra yang 'gal (87)

de yi rgyu mtshan 'di ltar yin
ji snyed ces bya mang po'i sgra
chos kyi dbyings la mang nyung med
de ni spros bral yin phyir ro (88)

chos dbyings yod pa'ang ma yin te
yod tsam mi rtag gis khyab par
chos kyi grags pas legs par gsungs (89)

klu sgrub kyis kyang dbu ma las
gal te mya ngan 'das dngos na
mya ngan 'das pa 'dus byas 'gyur
dngos po 'dus byas ma yin pa
'ga' yang gang na'ang yod ma yin (90)

zhes gsungs gzhan yang de nyid las
gang dag rang bzhin gzhan dngos dang
dngos dang dngos med nyid lta ba
de dag sangs rgyas bstan pa la
de nyid mthong ba ma yin no (91)

zhes gsungs gzhan yang de nyid las
bcom ldan dngos dang dngos med pa
mkhyen pas kā ḍyā ya na yi
gdams ngag las ni yod pa dang
med pa gnyis ka dgag par mdzad (92)

ces gsungs gzhan yang de nyid las
yod ces bya ba rtag par 'dzin
med ces bya ba chad par lta
de phyir yod dang med pa la
mkhas pas gnas par mi bya'o (93)

zhes gsungs pa yang chos kyi dbyings
yod med gnyis ka min pa'i lung (94)

des na sangs rgyas bstan pa la
gus par byed na chos kyi dbyings
yod med gnyis kar ma bzung shig (95)

rigs pas kyang ni 'di 'grub ste
yod tsam don byed nus phyir ro
chos kyi dbyings la bya byed med
de ni spros bral yin phyir ro (96)

gzhan yang yod pa'i dge ba ni
chos nyid yin na 'gro kun gyi
dge ba zhes bya smos ci dgos
bems po dang ni dngos med dang
'phags pa'i chos nyid cis mi bsngo
thams cad bsngo rgyu yin phyir ro (97)

des na gzhung de'i dgongs pa ni
legs par bshad kyis 'di ltar zung
'gro ba kun gyis byas pa yi
dge ba ji snyed yod pa zhes
bya ba'i sgra ni spyir bstan yin (98)

byas dang byed 'gyur byed pa zhes
dus gsum dbye ba dmigs bsal yin (99)

yang na gzhan gyis byas pa yi
dge ba ji snyed yod pa dang
rdo rje rgyal mtshan rang nyid kyis
byas dang byed 'gyur byed pa zhes
bshad kyang mdo dang 'gal ba med
yang na mdor bstan rgyas bshad do (100)

dper na 'gro ba kun gyi sdig
ji snyed yod pa byas pa dang
byed 'gyur de bzhin byed pa rnams
rgyal ba'i mdun du bshags par shog
ces bya'i tshig dang mtshungs pa yin (101)

'di la'ang dus gsum las gzhan pa'i
yod pa'i sdig pa gang yang med
de bzhin dus gsum las gzhan pa'i
yod pa'i dge ba srid ma yin (102)

rdo rje rgyal mtshan nyid las kyang
yod pa zhes bya bsgrub par gsungs (103)

chos dbyings dge bar byas nas ni
de la bsngo ba'i rgyur byed pa
bsngo bas 'gyur na 'dus byas 'gyur (104)

mi 'gyur bsngo ba don med yin
mdo sde rnams las chos kyi dbyings
'gyur ba med ces rgyal bas gsungs (105)

rtsa ba'i shes rab nyid las kyang
rang bzhin rgyu dang rkyen las ni
'byung bar rigs pa ma yin no
rgyu dang rkyen las byung ba yi
rang bzhin byas pa can du 'gyur (106)

rang bzhin byas pa can zhes byar
ji lta bur na rung bar 'gyur
rang bzhin dag ni bcos min dang
gzhan la ltos pa med pa yin (107)

zhes gsungs gzhan yang de nyid las
gal te rang bzhin gyis yod na
de ni med nyid mi 'gyur ro
rang bzhin gzhan du 'gyur ba ni
nam yang 'thad pa ma yin no (108)

de la sogs pa'i lung rigs rnams
chos dbyings dge ba min par gsungs (109)

gal te chos nyid de bzhin nyid
bsngo bya'i dge ba ma yin mod
byang chub sems dpa'i blo sbyong la
bsngos kyang nyes pa med snyam na (110)

ma yin 'di la nyes pa yod
dmigs pa'i 'du shes yod pa'i phyir
bsngo ba dug dang bcas par 'gyur (111)

'di 'dra'i bsngo ba byas gyur na
sbal pa rma can ji bzhin du
bsngo ba thams cad 'jig par 'gyur (112)

chos nyid spros bral ngang nas ni
dge ba ji snyed byas pa rnams
'grub bam gal te mi 'grub kyang
'gro ba'i don du sngo gyed na
byang chub sems dpa'i blo sbyong yin (113)

chos nyid bsngo rgyur byed na ni
blo sbyong du yang mi rung ngo
de yi rgyu mtshan 'di ltar yin
chos dbyings spros dang bral ba la
dge bar byed na dmigs par 'gyur (114)

dmigs dang bcas pa'i 'du shes kyis
bsngo ba dug dang bcas par gsungs
dper na dug dang bcas pa yi
kha zas bzang po za ba ltar (115)

dkar po'i chos la dmigs pa yang
de dang 'dra bar rgyal bas gsungs
mngon par rtogs pa'i rgyan las kyang (116)

yongs su bsngo ba khyad par can
de yi byed pa mchog yin no
de ni dmigs med rnam pa can
phyin ci ma log mtshan nyid do
zhes gsungs mdo rgyud thams cad mthun (117)

gang dag dmigs pa med pa yi
chos kyi dbyings la'ang yod pa yi
dge ba yin zhes dmigs byed pa
de yis chos can gzhan dag la
dmigs par 'gyur ba lta ci smos (118)

byi bas dbyug pa'ang zos gyur na
snum khur zos pa smos ci dgos (119)

gzhan yang chos nyid de bzhin nyid
bsngo ba'i yul du byed pa dang
chos nyid mi 'gyur bden pa zhes
zer ba gong 'og 'gal ba yin
des na legs par soms la smros (120)

la la bde gshegs snying po'i sgra
chos kyi dbyings la mi zer bar
sems can kho na'i khams la 'dod
sems can khams de brtag par bya (121)

khams de dngos po'am dngos med dam
gnyis ka min par spros bral yin
rnam pa gsum las gzhan mi srid (122)

dngos po yin na bems po dang
rig pa gnyis su kha tshon chod
bems po sems can khams nyid du
'dod pa mu stegs 'ga' yi lugs
yin gyi sangs rgyas pa la med (123)

rig pa yin na rnam shes kyi
tshogs brgyad nyid las 'da' ba med (124)

tshogs brgyad 'dus byas yin pa'i phyir
bde gshegs snying por mi 'thad de
mdo las bde gshegs snying po ni
'dus ma byas su gsungs phyir ro (125)

'ga' las zag med sems rgyud ces
gsungs pa kun gzhi'i rnam shes kyi
gsal cha nyid la dgongs pa yin
de ni ma bsgribs lung ma bstan
yin phyir dge ba'i tha snyad med (126)

'on te zag med sems rgyud ces
tshogs brgyad las gzhan yod na ni
de tshe rnam shes tshogs dgur 'gyur
des na tshogs brgyad las gzhan pa'i
zag med sems rgyud mi 'thad do (127)

dngos med yin na don byed med
de la dge sdig 'thad ma yin (128)

gal te sems can khams dngos dang
dngos med gnyis ka ma yin par
spros bral yin na sngar bshad pa'i
chos kyi dbyings las 'da' ba med
de lta yin na chos kyi dbyings
dge sdig med par bshad zin to (129)

gal te bems po'i chos kyi dbyings
bde gshegs snying po ma yin yang
sems can khams [i.e., rnams] kyi chos kyi dbyings
bde gshegs snying po yin snyam na (130)

ma yin chos kyi dbyings la ni
dbye ba med par rgyal bas gsungs
rigs pas kyang ni 'di 'grub bo (131)

des na de bzhin gshegs pa yi
snying po spros bral yin pa'i phyir
sems can rnams las sangs rgyas dang
'khor ba gnyis ka 'byung ba 'thad (132)

'phags pa klu sgrub skyob nyid kyis
gang la stong pa nyid rung ba
de la thams cad rung ba yin
gang la stong nyid mi rung ba
de la thams cad rung ma yin
zhes gsungs pa yang don 'di yin (133)

theg pa chen po rgyud bla mar
bde gshegs khams kyi sgrub byed ni
gal te bde gshegs khams med na
sdug la skyo bar mi 'gyur zhing
mya ngan 'das la 'dod pa dang
don gnyer smon pa'ang med par 'gyur (134)

zhes gsungs pa yang 'di nyid de
nye bar len pa'i phung po lnga
sdug bsngal yin zhing mya ngan las
'das pa bde ba yin pas na
sems ni rang gnas snyeg pa'i phyir (135)

me yi sgrub byed tsha ba ltar
bde gshegs khams kyi sgrub byed 'thad (136)

'di don rgyas par brgyad stong pa'i
chos 'phags kyi ni le'ur ltos (137)

'on kyang mdo sde 'ga' zhig dang
theg pa chen po rgyud bla mar
gos ngan nang na rin chen ltar
sems can rnams la sangs rgyas kyi
snying po yod par gsungs pa ni (138)

dgongs pa yin par shes par bya
de yi dgongs gzhi stong nyid yin
dgos pa skyon lnga spang phyir gsungs (139)

dngos la gnod byed tshad ma ni
de 'dra'i sangs rgyas khams yod na
mu stegs bdag dang mtshungs pa dang
bden pa'i dngos por 'gyur phyir dang
nges pa'i don gyi mdo sde dang
rnam pa kun tu 'gal phyir ro (140)

'di don de bzhin gshegs pa yi
snying po'i le'u'i mdo sder ltos (141)

slob dpon zla ba grags pas kyang
dbu ma la ni 'jug pa las
bde gshegs snying po drang don du
gsungs pa de yang shes par gyis (142)

'ga' zhig bsngo ba'i tshe na chu
sbreng ba'i lag len byed ces grags
'di ni mu stegs rig byed pa'i
lugs yin sangs rgyas pa la med
des na gang dang gang byed pa
sangs rgyas gsung bzhin gus pas sgrubs (143)

bsngo ba de yang mdor bsdu na
gnas dang gnas ma yin pa gnyis
gnas kyi bsngo ba 'grub par gsungs
gnas min bsngos kyang 'grub mi 'gyur (144)

'di dag gnyis ka mdo las gsungs
'jam dpal sangs rgyas zhing las ni (145)

chos rnams thams cad rkyen bzhin te
'dun pa'i rtsa la rab tu gnas
gang gis smon lam ci btab pa
de 'dra'i 'bras bu thob par 'gyur (146)

zhes gsungs 'di ni gnas la dgongs
dri med byin gyis zhus pa'i mdor
chos rnams chos nyid bsngo ba yis
mi 'gyur gal te 'gyur na ni (147)

dang po'i sangs rgyas gcig nyid kyi
bsngo ba deng sang cis mi 'grub
ces gsungs 'di ni gnas min gyi
bsngo ba nyid la dgongs pa yin (148)

des na bsngo rgyu'i dge ba dang
bshags par bya ba'i sdig pa yang
byas pa'i dge sdig yin mod kyi
ma byas pa la dge sdig med
de yi rnam gzhag bshad kyis nyon (149)

'dod chags zhe sdang gti mug gsum
des bskyed las ni mi dge ba
ma chags zhe sdang gti mug med
des bskyed las ni dge ba zhes
gsungs pa'i dgongs pa shes nas ni
mkhas pa rnams kyis dpyad par bya (150)

nyan thos dge ba phal cher yang
byang chub sems dpa'i sdig par 'gyur
byang chub sems dpa'i dge ba yang
nyan thos sdig tu 'gyur bar gsungs (151)

bskal pa du mar dge spyad kyang
nyan thos sa ru sems bskyed na
byang chub sems dpa'i sdig pa lci
de ni nyan thos dge chen yin (152)

'dod pa'i yon tan lngar spyod kyang
thabs mkhas byang chub sems ldan na
rgyal sras rnams kyi dge chen yin
nyan thos rnams kyi sdig par gsungs (153)

gzhan gyi don gyi sems brtan pa'i
pham pa bzhi po spyad na yang
byang chub sems dpa'i dge ba ste
nyan thos rnams kyi sdig par gsungs (154)

'khor ba'i 'gro la chags pa ni
gzhan don yin yang nyan thos kyi
sdig yin de nyid rgyal sras kyi
dge ba yin par shes par bya (155)

dkar nag zang thal zhes bya ba'i
chos skad ngo mtshar che bar grags (156)

de dag gis ni drang don la
nges pa'i don du 'khrul par zad (157)

ded dpon snying rje chen po yis
tshong pa g.yon can bsad pa yi
las kyis rdzogs pa'i sangs rgyas la
seng ldeng tshal pa zug pa dang
lo drug dka' ba spyad pa dang (158)

rta chas rul pa gsol ba dang
bram ze'i bu mos skur pa dang
dge 'dun dbyen gyi rgyu la sogs
thub pa'i sku tshe snga ma yi
las ngan smin par gsungs pa ni (159)

des 'dul ba yi skye bo la
dgongs pa'i dbang gis gsungs pa ste
thabs la mkhas pa'i mdo sder ltos
de ni nges don mdo sde yin
drang ba'i don la yid ma rton (160)

gal te rdzogs pa'i sangs rgyas la
las ngan smin pa bden na ni
tshogs gnyis rdzogs pa don med cing
dgra bcom dang yang 'dra bar 'gyur
sku gsum rnam gzhag byar mi rung (161)

de yi 'thad pa bshad kyis nyon
tshogs gnyis rdzogs pa'i sangs rgyas ni
stug po bkod par sangs rgyas pa'i
longs spyod rdzogs pa'i sku nyid yin (162)

de yi sprul pa'i sku nyid ni
zas gtsang sras su 'khrungs pa yi
shākya seng ge 'di yin no (163)

'di ni gdul bya smin pa'i phyir
gshegs dang bzhugs dang mnal ba dang
mu ge'i grong du gshegs pa dang
lhung bzed stong par byon pa dang
bsod snyoms mang du rnyed pa dang (164)

dgra dang nye du'i 'brel pa dang
rad rod can du gzims pa dang
res 'ga' bsnyung bar gshegs pa dang
gzhan gyis skur pa sna tshogs dang (165)

res 'ga' snyan pa'i ba dan dang
bde dang dges par spyod pa sogs
rnam pa sna tshogs ston pa ni
sprul pa yin gyi rang rgyud min (166)

gal te sangs rgyas dngos la ni
las ngan smin par 'dod na yang (167)

longs spyod rdzogs pa'i sku nyid la
smin par rigs kyi sprul pa'i sku
shākya thub pa la sogs la
smin par 'dod pa mun sprul yin (168)

dper na sgyu ma'i mkhan po la
las ngan 'byung gi des sprul pa'i
sgyu ma la ni mi 'byung bzhin
des na dgongs pa shes dgos so (169)

'di yi lung dang rigs pa rnams
dbyig gnyen dang ni legs ldan sogs
mkhas pa'i gzhung bzhin shes par gyis (170)

ye bkag ye gnang zhes bya ba'ang
sangs rgyas bstan dang mthun ma yin
nyan thos dang ni theg chen gyi
gnang bkag thams cad gcig tu med
des na la lar gnang ba ni
la la'i bkag pa nyid du 'gyur (171)

de yi 'thad pa 'di ltar yin
rnam dag lung bzhin bshad kyis nyon (172)

nyan thos rtsa ba'i sde bzhi la
'dul ba mi 'dra rnam bzhi yod
skad kyang legs sbyar rang bzhin dang
zur bcag pa dang sha za'i skad
rnam pa bzhi ru gnas pa yin (173)

de las gyes pa bco brgyad la
'dul ba'i dbye ba'ang bco brgyad yod
dang por sdom pa len pa dang
bar du bsrung dang phyir bcos dang (174)

so sor thar pa 'don pa dang
tha mar sdom pa gtong ba'i tshul
sde pa thams cad mi mtshungs pas
gcig gis bkag pa gcig la gnang (175)

gal te sde pa gcig bden gyi
de las gzhan pa brdzun snyam na
rgyal po kri ki'i rmi lam ltar
sde pa thams cad bden par gsungs (176)

'di don rgyas par sde pa ni
tha dad bklag pa'i 'khor lo dang
'dul ba 'od ldan la sogs ltos (177)

sde pa kun gyi bslab pa yang
shes na gcig tu 'gyur ce na
shes kyang phal cher tha dad yin (178)

dper na thams cad yod smra ba'i
mdo sde legs sbyar skad du yod
gnas brtan pa dag legs sbyar gyi
mdo sde bton na ltung bar byed (179)

thams cad yod smra rang nyid kyi
gsol bzhi'i cho gas sdom pa skye
de yi cho ga bzhin byas na
sde pa gzhan gyi dge slong 'jig (180)

thams cad yod smra smin ma'i spu
bzhar na ltung yin sde pa 'ga'
ma bzhar na ni ltung bar 'dod
la la bu ram phyi dro 'gog (181)

kha cig ltung ba med ces zer
la la byin len lag pa bkan
la la de las gzhan du byed
'ga' zhig lhung bzed byin len byed
la la lhung bzed byin len 'gog (182)

kha cig mir chags bsad pa la
pham pa la la pham pa med
la la'i so sor thar pa la
gleng gzhi'i tshigs bcad gcig las med
la la'i ring thung gzhan du yod (183)

mdor na pham pa bzhi po nas
brtsams te bslab par bya ba kun
sde pa thams cad mi mthun pas
gang gi bkag la gang gi gnang (184)

dper na bu ram phyi dro'i zas
ye gnang yin na sde pa gzhan
ltung ba dag dang bcas par 'gyur (185)

ye bkag yin na yod smra yi
dge slong ltung ba can du 'gyur (186)

byin len ma byas za ba yi
ltung ba mi skya la 'byung na
mi skya'ang dge slong nyid 'gyur bas (187)

mi skyas byin len byas na yang
dge slong gis ni dge slong la
byin len byas pa ji bzhin du
bza' bar rung bar mi 'gyur ro
de bzhin kun la sbyar bar gyis (188)

kha cig rab tu byung ba la
ltung ba ji snyed 'byung ba de
khyim pa nas ni dmyal ba'i bar
dud 'gro la sogs thams cad la
ltung ba mtshungs par 'byung zhes zer (189)

'di ni sangs rgyas dgongs pa min
ci phyir zhe na ltung ba de
bcas pa phan chad 'byung mod kyi
ma bcas pa la ltung med phyir (190)

des na thub pas las dang pos
nyes pa byas kyang ltung med gsungs
de lta min par thams cad la (191)

gal te ltung ba kun 'byung na
'gro kun ltung ba dang bcas pas
thar pa thob pa lta ci smos
mtho ris kyang ni 'byung re skan (192)

nyan thos rnam gsum dag pa'i sha
bza' rung gal te mi za na
lhas byin gyi ni brtul zhugs 'gyur
theg pa che las sha rnams bkag
zos na ngan 'gro'i rgyu ru gsungs (193)

de bzhin pha rol phyin pa dang
gsang sngags kyi ni ltung ba la
gnang bkag 'ga' zhig tha dad yod
de 'dra'i 'gal ba ltag sprod la
ye bkag ye gnang ji ltar brtsi (194)

des na ye bkag ye gnang gi
rnam gzhag phyogs gcig byar mi rung
dper na padma'i so nam la
rtag tu 'dam dang ljan ljin dgos (195)

shu dag sogs kyis bskor na skye
me tog gzhan la de mi dgos
chu las skye la skam sa dgra
skam sar skye la rlon pa dgra (196)

grang sar dro ba'i rdzas mi smin
dro sar bsil ba 'thad ma yin
des na bya ba gang ci'ang rung
rang rang lugs bzhin byas na 'grub (197)

de las bzlog pa'i lugs byas na
mi 'grub grub kyang bzang po dka'
de bzhin gnang bkag thams cad kyang
rang rang lugs bzhin byas na 'grub (198)

gal te sdom pa ma blangs na
ltung ba'i tha snyad mi thob kyang
rab tu byung la bcas pa yi
sdig pa khyim pa la yang 'byung (199)

de lta min par rab byung la
ched du byas nas sdig bsgo na
thub pas rab tu byung ba la
snying nad byas par 'gyur zhes zer (200)

'di 'dra' rigs pa gzu lums yin
'o na zhing yod rnams la yang
ser ba la sogs 'byung 'gyur gyi
zhing med rnams la mi 'byung bas
zhing bzang byin pa'ang snying nad 'gyur (201)

des na zhing la dgra yod kyang
lo thog 'byung ba'i phan yon yod
de bzhin rab tu byung ba la
ltung ba srid mod phan yon che (202)

dper na sprang por ser ba sogs
mi 'jigs mod kyi lo thog med
de bzhin khyim pa rnams la yang
ltung ba med mod dge mi 'byung (203)

des na mdo dang bstan bcos las
rang bzhin kha na ma tho dang
bcas pa'i kha na ma tho ba
rnam pa gnyis su bsdus te gsungs (204)

rang bzhin kha na ma tho ba
sems can kun la sdig par 'gyur
bcas pa'i kha na ma tho ba
bcas pa phyin chad ltung bar 'gyur (205)

de lta min par ma bcas kyang
ci nas sdig par 'gyur na ni (206)

rgyal ba rigs lnga la sogs pa
longs spyod rdzogs pa'i sku rnams dang
nye ba'i sras brgyad la sogs pa
byang chub sems dpa' phal cher yang (207)

dbu skra ring zhing rgyan dang bcas
kha dog sna tshogs na bza' can
phyag mtshan sna tshogs 'dzin pa rnams
ye bkag pa la spyod pa'i phyir
gshis kyis mi dge can du 'gyur (208)

rnal 'byor dbang phyug birwa pa
ti lo na ro la sogs pa
dge slong brtul zhugs bor ba yi
grub thob rnams kyang sdig can 'gyur (209)

tsandan spos kyi ngad ldan pa'i
dge slong ji snyed thams cad kyang
rgyan dang bcas shing gos dkar ba
de dag kyang ni sdig can 'gyur
gshis kyis mi dge spyod phyir ro (210)

dge bsnyen dge tshul sdom brtson la'ang
sdig med srid par mi 'gyur te
de dag la yang dge slong gi
ltung ba thams cad 'byung phyir ro (211)

'di 'dra gang dag su zer ba
de yis rang gi rtsa ba dang
brgyud pa'i bla mar gang gyur pa
khyim pa'am ni dge bsnyen nam
rnal 'byor pa ru gang bzhugs pa
de dag thams cad smad pa ste (212)

gshis kyis mi dge mdzad phyir dang
ltung ba thams cad spyod phyir ro (213)

des na mdo las brtul zhugs la
dge sdig gnyis ka med par gsungs
zhing gi grab bzhin tshul khrims la
gus pa'i rgyu ru gsungs par zad (214)

des na 'dod pas dben pa dang
sdig to mi dge'i chos kyis ni
dben pa zhes bya rnam gnyis gsungs
thub pa'i dgongs pa ji bzhin zung (215)

bu mo gser mchog 'od dpal gyis
blo gros chen po 'jam dpal la
rab tu 'byung bar zhus pa'i tshe
lus kyi rab 'byung bkag nas kyang
sems kyi rab 'byung thob par mdzad (216)

gal de gshis la dge yod na
lus la ngur smrig cis mi bskon (217)

dkon mchog brtsegs pa'i mdo sde las
dad rdzas za ba'i nyes mthong nas
dge slong lnga brgyas sdom pa phul
de la thub pas legs zhes gsungs
'phags pa byams pa'i bstan pa la
'dus pa dang por de lung bstan (218)

des na sdom pa dge ba yin
cha lugs tsam la dge ba med
sdom pa med pa'i cha lugs kun
mdo dang bstan bcos rnams las bkag (219)

gshis la dge ba yod na ni
sdom pa med kyang rab byung gi
cha lugs tsam re cis mi gzung
'di 'dra'i chos lugs bstan pa min (220)

de la kha cig 'di skad du
gal te gshis la dge ba dang
sdig pa gnyis ka med pa la
thub pas ltung ba 'cha' na ni (221)

bde sdug kun gyi byed pa po
sangs rgyas yin par 'gyur ce na (222)

'di yi lan la rnam gnyis las
mgo bsgre'i lan ni 'di ltar yin
gshis la dge sdig yod na ni
khyed kyang mu stegs 'ga' zhig ltar
ngo bo nyid rgyur smra bar 'gyur (223)

gnyis pa dngos po'i lan la ni
gshis la dge dang sdig med kyang
bde sdug las kyis byas pa yin
las kyi byed po sems nyid yin (224)

sems ni dge dang mi dge ba'i
stobs kyis [i.e., kyi] las la bzang ngan 'byung
bzang ngan de las bde sdug 'byung
de dag blang dor byed pa yi
thabs ni sdom pa'i tshul khrims yin (225)

brtul zhugs tshul khrims bsrung ba'i thabs
de la gang la gang dgos pa'i
bslab pa 'cha' ba'i byed pa po
rdzogs pa'i sangs rgyas nyag gcig yin (226)

des na bsam pa'i khyad par gyis
gnyen po'i byed brag du ma yod
de yi thabs su brtul zhugs dang
'dul ba'i bcas pa mi 'dra ba
mdzad pa'i rgyu mtshan de lta yin (227)

des na bde dang sdug bsngal gyi
byed po sangs rgyas ma yin yang
bslab pa 'cha' dang sngags sbyor ba'i
byed po sangs rgyas yin par gsungs (228)

sbu gu can dang gong ba can
rta la zhon pa la sogs dang
lag nya dang ni nub tshangs sogs
'dul ba'i spyod pa ma yin pa
byas pa kun la mnong pa yi
tshul gyis bshags pa legs par bya (229)

de dag ltung ba med do zhes
smra na bstan la gnod pa yin (230)

rab tu byung ba 'bab pa dang
phan tshun rtsod par byed pa dang
dam chos nyo tshong byed pa dang
dge sbyong phyi dro za ba dang (231)

chang 'thung ba la sogs pa dang
chos gos lhung bzed med pa sogs
chos dang 'gal ba'i spyod pa kun
ltung ba med ces sgrogs pa dang (232)

bla ma'i zhabs tog yin pa dang
sangs rgyas bstan la phan pa sogs
smra na bstan pa spyi la gnod (233)

rang gis bsgrub par ma nus pa'am
las ngan yin zhes smra na ni
rang la gnod kyi bstan la min (234)

gal te skye ba snga ma yi
las ngan smin pa'i shugs nyid las
chos dang 'gal ba'i spyod pa kun
dbang med bya dgos byung na yang (235)

'di ni chos min 'dul ba min
sangs rgyas bstan pa'ang min no zhes
mnong pa'i tshul gyis legs par bshags (236)

'di dag chos dang mi 'gal zhing
sangs rgyas bstan pa yin no zhes
smra na sangs rgyas bstan la gnod
des na bstan pa'i sgor zhugs pas
sangs rgyas bstan la ma phan yang
rnam pa kun tu gnod mi bya (237)

mdo bskul la sogs bya ba kun
'dul ba'i gzhung dang mthun par gyis
mdo bskul ring mo zhes bya ba
dka' la nor ba byed pa mthong (238)

mdo rgyud kun las 'di ma gsungs
'di 'dra'i rigs kyi chos 'phel na
bstan pa'i rtsa ba nub par 'gyur (239)

sangs rgyas gsungs pa'i cho ga kun
sla bar gyur kyang mi byed la
sangs rgyas kyis ni ma gsungs na
dka' yang 'bad nas byed pa mtshar (240)

sangs rgyas gsung dang mi mthun yang
'di 'dra bden par 'dod na ni
lag len phyin ci log gzhan yang
'khrul zhes brjod par mi nus te (241)

lung dang 'gal ba'i chos yin par
rang bzor thams cad mtshungs pa la
'ga' zhig bden la 'ga' zhig ni
brdzun pa yin zhes dpyad mi rung (242)

mu stegs la sogs chos log kyang
sun dbyung bar ni mi nus te
lung rigs med par mtshungs pa la
bden brdzun dbye ba nus ma yin (243)

la la rdzogs pa'i sangs rgyas kyi
gsung rab tshig don zab mo dang
grub thob rnams dang mkhas rnams kyi
shin tu legs par bshad pa'i chos (244)

tshig gi na ya yin pas na
dgos pa med pas dor zhes zer (245)

tshig kyang bsgrig legs mi shes na
don bzang smos kyang ci dgos pa'i
blun po rnams kyi rang dga'i tshig
mkhas rnams bzhad gad bskyed pa yi
'brel med sna tshogs bris pa la
bstan bcos yin zhes nyan bshad byed (246)

blun po dga' ba bskyed nus kyi
mkhas rnams dga' ba bskyed mi nus
dus dang blo gros grong du 'gyur
kye ma sangs rgyas bstan pa ni
'di ltar gyur pa da gzod go (247)

des na sangs rgyas gsung rab dang
mkhas pa rnams kyi bstan bcos kyi
tshig don la ni byin rlabs yod (248)

'di 'dra nyan bshad byed pa la
thos pa zhes ni brjod pa yin
de don dpyod pa bsam pa yin
nan tan gyis ni de bsgrub pa
bsgom pa yin par shes par bya (249)

thos bsam bsgom gsum de ltar gyis
'di ni sangs rgyas bstan pa yin (250)

so sor thar pa'i sdom pa'i skabs te dang po'o

sems bskyed la ni nyan thos dang
theg pa chen po'i lugs gnyis yod
nyan thos rnams la sems bskyed gsum
dgra bcom rang rgyal sangs rgyas so (1)

nyan thos bstan pa nub pas na
de yi cho gar spyod pa nyung
theg pa chen po'i sems bskyed la
dbu ma sems tsam rnam pa gnyis (2)

de gnyis lta ba tha dad pas
cho ga yang ni tha dad yin
ltung ba dang ni phyir bcos dang
bslab par bya ba'ang so sor yod (3)

sems tsam pa yi sems bskyed 'di
bod na byed pa mang mod kyi
de ni su yang rung ba yi
gang zag rnams la byar mi rung (4)

la la skye bo 'ga' zhig gi
rmi lam gyi ni rjes 'brangs nas
sems can kun la sems skyed byed (5)

rmi lam bdud kyi min na rung
byang chub sems dpa'i sa dang ni
mar me mdzad kyis bkag phyir dang
cho ga las kyang gsal ba'i phyir
lugs de sangs rgyas bstan pa min (6)

kha cig blun po sdig pa can
yin yang der 'tshogs thams cad ni
so sor thar pa'i sdom pa can
byang chub sems dpa'i sde snod la
mkhas pa sha stag yin no lo (7)

'di 'dra'i tshig la'ang bden 'dzin yod
sems yod rnams kyis 'di la dpyod
gal te 'di 'dra'i tshig bden na
de las mi bden gzhan ci yod (8)

des na chos kyi rjes 'brangs pa'i
mkhas pa rnams kyis lugs 'di spongs (9)

dbu ma'i lugs kyi sems bskyed 'di
sems can kun gyis legs thob na
rdzogs sangs rgyas kyi rgyur 'gyur zhes
mdo dang bstan bcos rnams las gsungs
de yang sdong po bkod pa dang
bskal bzang nam mkha'i snying po dang (10)

dkon brtsegs rgyal po gdams pa yi
mdo sde la sogs rnams su ltos
'phags pa klu sgrub kyis mdzad dang
rgyal sras zhi ba lhas mdzad pa'i
bstan bcos la sogs rnams las gsungs (11)

ji ltar 'bras kyi sa bon ni
grang ba'i yul du mi skye ba
de bzhin sems tsam pa yi yang
sems bskyed sdig can la mi skye (12)

ji ltar nas kyi sa bon ni
grang dro gang du'ang skye ba ltar
de bzhin dbu ma'i sems bskyed kyang
sdig pa yod med kun la skye (13)

gal te mdo las bshad pa yi
gzhung de sems tsam pa yi yang
sems bskyed lung du ci 'gal zhes
snyam na de ni 'khrul pa yin (14)

rgyal ba phan bzhed nyin gcig gi
srog gcod sdom pa blangs pa la
byang chub sems dpa'i sems bskyed mdzad
de ni so sor thar pa min (15)

de la sogs pa'i 'thad pa rnams
dbu ma'i lugs la 'thad mod kyi
sems tsam pa yi lugs la min (16)

des na sems tsam pa yi lugs
gal te sems skyed byed 'dod na
thog mar so sor thar pa longs (17)

byang chub sems dpa'i sde snod slobs
dad cing bsgrub par nus gyur na
phyi nas sems bskyed sdom pa longs (18)

ci ste sems can thams cad la
sangs rgyas sa bon 'jog 'dod na
cho ga 'khrul pa med pa yi
dbu ma pa yi gzhung bzhin gyis (19)

don dam sems bskyed ces bya ba
bsgoms pa'i stobs kyis skye mod kyi
cho ga'i sgo nas 'di mi skye (20)

gal te cho gas skye na ni
brda las byung ba'i sems bskyed 'gyur
'di ni don dam chos nyid kyis
thob pa zhes bya'i sems bskyed yin (21)

'di la sbyor dngos rjes gsum gyi
cho ga rgyal bas gsungs pa med
mkhas pa thams cad 'di mi mdzad
mdzad kyang cho gar mi 'gyur ro
des na 'di 'dra'i rigs can kun
sangs rgyas bstan pa'i gzugs brnyan yin (22)

dper na chu lud sa bon sogs
so nam zhing pas byar nus kyi
myu gu sdong bu snye ma sogs
zhing las 'byung gi mi las min (23)

de bzhin kun rdzob byang chub sems
cho ga'i sgo nas bskyed nus kyi
don dam byang chub sems dang ni
zag pa med pa'i sdom pa dang
bsam gtan gyi ni sdom pa sogs
ngang gis skye yis cho gas min (24)

'di dag 'thad pa dang bcas pa
mdo dang bstan bcos kun las 'byung (25)

don dam sems bskyed bya'o zhes
gal te brgya la gsungs srid kyang
dam bca' yin gyi cho ga min (26)

dper na sbyin pa gtang bar bya
tshul khrims dam pa bsrung bar bya
sangs rgyas yon tan bsgrub par bya
de la sogs pa gsungs pa kun
dam bca'i tshig tsam nyid yin gyi
cho ga'i sgo nas bskyed pa min (27)

yin na ha cang thal 'gyur zhing
cho ga yang ni thug med 'gyur (28)

kye ma 'jig rten blun po 'di
rgyal bas gsungs pa kun bor nas
ma gsungs nan gyis 'tshang ba ni
'di 'dra cir 'gyur brtag dgos so (29)

de ltar sems tsam dbu ma gnyis
rnam gzhag tha dad yod mod kyi
'on kyang theg chen kun mthun par
ltung ba'i rnam gzhag mu bzhi gsungs (30)

ltung med ltung dang ltung ba yi
gzugs brnyan ltung ba med pa yi
gzugs brnyan zhes bya rnam pa bzhi
bsam pa dag pa'i sbyin pa sogs
rnam pa kun tu ltung ba med (31)

bsam pa ngan pa'i srog gcod sogs
rnam pa kun tu ltung bar 'gyur
dge ba'i sems kyis bsad pa sogs
ltung ba'i gzugs brnyan yin zhes gsungs
gzhan la gnod na brdzun min yang
ltung ba med pa'i gzugs brnyan yin (32)

mdor na sems kyi 'phen pa las
gzhan pa'i dge sdig yod ma yin (33)

'phags pa lha yis bzhi brgya par
bsam pas byang chub sems dpa' yi
dge ba'am yang na mi dge ba
thams cad dge ba nyid 'gyur te
gang phyir sems de gtso ba'i phyir (34)

zhes gsungs mdo rgyud gzhan las kyang
dge sdig rnam gzhag de ltar gsungs (35)

byang chub sems kyi bslab pa la
bdag gzhan mnyam brje gnyis su gsungs
kha cig brje ba'i byang chub sems
bsgom du mi rung zhes su smra (36)

de yi rgyu mtshan 'di skad lo
bdag bde gzhan la byin nas ni
gzhan sdug bdag gis blangs gyur na
smon lam mtha' ni btsan pa'i phyir (37)

bdag ni rtag tu sdug bsngal 'gyur
des na 'di 'dra'i byang chub sems
bsgom pa de dag thabs mi mkhas
nor pa chen po'i chos yin lo (38)

de don 'di ltar bsam par bya
bdag gzhan brje ba'i byang chub sems
dge ba yin nam sdig yin brtag
gal te dge ba yin na ni
de las sdug bsngal 'byung ba 'gal (39)

sdig pa yin na dug gsum gyis
bskyed pa'i las su thal bar 'gyur
brje ba dug gsum ma yin pas
de las sdug bsngal ga la 'byung (40)

byang chub sems dpa'i blo sbyong ba'i
smon lam 'ga' zhig mtha' mi btsan
gal te btsan na mdza' bo'i bu
rgyun du klad nad chen por 'gyur (41)

dus gsum sangs rgyas thams cad kyang
bdag gzhan brje ba bsgom pa'i phyir
rgyun du sdug bsngal thob par 'gyur
brjes pa'i sems can de dag kun
sdug bsngal 'byung ba srid mi 'gyur (42)

des na 'di 'dra'i gsang tshig ni
bdud kyi yin pa mi shes so
thabs la bslu ba'i bdud yod ces
rgyal bas gsungs pa'ang dran par bya (43)

bdag gzhan brje ba sangs rgyas kyi
bstan pa'i snying po yin par gsungs
'phags pa klu sgrub skyob nyid kyis
rin chen phreng bar 'di skad gsungs (44)

bdag la de dag sdig smin cing
bdag dge ma lus der smin shog
ji srid sems can 'ga' zhig kyang
gang du ma grol de srid du
de phyir bla na med pa yi
byang chub thob kyang gnas gyur cig (45)

de skad brjod pa'i bsod nams 'di
gal te de ni gzugs can 'gyur
ganggā'i bye ma snyed kyi ni
'jig rten khams su shong mi 'gyur (46)

'di ni bcom ldan 'das kyis gsungs
gtan tshigs kyang ni 'di la snang
de la sogs pa legs par gsungs (47)

spyod 'jug las kyang 'di skad du
bdag bde gzhan gyi sdug bsngal dag
yang dag brje bar ma byas na
sangs rgyas nyid du mi 'grub cing
'khor ba na yang bde ba med
de skad gsungs pa legs par zung (48)

mdo dang bstan bcos gzhan las kyang
chos kyi snying por 'di gsungs so (49)

des na bdag gzhan brje ba shes
de ni myur du rdzogs 'tshang rgya
de yi bar du'ang 'jig rten gyi
phun sum tshogs pa 'byung bar gsungs (50)

byang chub sems kyi gnad 'chugs na
chos gzhan gyis ni 'tshang mi rgya (51)

stong nyid nyan thos rnams kyang bsgom
de yi 'bras bu 'gog pa thob
so sor thar pa'i mdo bzhin du
bsngo ba nyan thos rnams kyang byed (52)

'dul ba lung la sogs pa ru
stong pa nyid dang skye med dang
mkha' dang lag mthil mnyam pa sogs
chos kun mnyam nyid rtogs pa'ang gsungs (53)

bdag gis bram ze 'dod pa la
dga' bas shing rta 'di btang bas
dngos po thams cad btang nas ni
rdzogs pa'i sangs rgyas thob par shog
de sogs bsngo ba mang du gsungs (54)

'on kyang thabs la mkhas pa yi
khyad par 'ga' zhig ma gsungs pas
rdzogs pa'i sangs rgyas bsgrub mi nus (55)

de phyir thabs mkhas shes rab nyid
sangs rgyas rgyu yi gtso bo yin (56)

sangs rgyas dgongs pa mi shes par
chos ltar bcos pas blun po 'ga'
ngo mtshar bskyed kyi mkhas pa rnams
khrel bar 'gyur ba 'di 'dra yod (57)

chang dang dug dang mtshon cha dang
gzhan gyi longs spyod ster ba dang
gsod sar phyugs ma ster ba dang
mchog gi nor ni mchog min la
ster sogs mdo las bkag pas na
ma dag pa yi sbyin pa yin (58)

nyan thos kyi ni sdom pa la
theg pa chen por 'chos pa dang
de bzhin theg chen nyan thos su
'chos pa tshul khrims ma dag pa (59)

rang nyid tshul khrims bsrungs na yang
tshul khrims la ni mchog 'dzin cing
gzhan la khyad gsod byed pa ni
ma dag pa yi tshul khrims yin (60)

dkon mchog gsum dang bla ma la
gnod cing bstan pa 'jig pa la
khros na ldog par nus bzhin du
bzod pa bsgoms na ma dag pa'o (61)

log pa'i chos la dga' ba dang
thos bsam bsgom gsum nor ba la
brtson 'grus chen po byed pa sogs
ma dag pa yi brtson 'grus yin (62)

mi mkhas stong nyid bsgom pa dang
gnad 'chugs pa yi thabs lam sogs
rnam rtog 'ga' zhig 'jil ba dang
ting 'dzin phra mo skyed pa'i thabs (63)

dad pa chen pos bsgoms na yang
yang dag ye shes mi skye bas
ma dag pa yi bsgom pa yin (64)

sangs rgyas gsung dang mi mthun pa'i
'chad rtsom rtsod la mkhas gyur cing
bya ba thams cad shes gyur kyang
ma dag pa yi shes rab yin (65)

bla ma ngan la dad pa dang
chos ngan pa la mos pa dang
bsgom ngan pa la dga' ba ni
ma dag pa yi dad pa yin (66)

nad pa dga' ba'i kha zas ster
ngan par spyod pa tshar mi gcod
dbang bskur med par gsang sngags ston
snod min pa la chos 'chad sogs (67)

'phral la phan pa ltar snang yang
phyi nas gnod pa cher 'gyur bas
snying rje'i dbang gis byed na yang
ma dag pa yi snying rje yin (68)

gdug pa can la byams pa dang
bu dang slob ma mi 'chos dang
srung ba'i 'khor lo mi bsgom zhing
khro bo'i bzlas pa 'gog pa sogs
rgyud sde kun dang 'gal bas na
ma dag pa yi byams pa yin (69)

mdo rgyud kun las ma gsungs shing
rigs pas bsgrub par mi nus pa
drod dang bde ba skye ba dang
mi rtog ltar snang skye ba sogs
nad gdon cung zad sel ba dag (70)

blun po dga' ba bskyed na yang
mu stegs byed la'ang yod pa'i phyir
ma dag pa yi thabs lam yin (71)

bdag lta'i rtsa ba ma chod cing
'khor 'das gnyis la smon pa can
dge ba la ni ngo mtshar blta (72)

chos kun spros bral mi shes pas
sangs rgyas nyid du bsngo na yang
ma dag pa yi smon lam yin (73)

de la sogs pa mtha' yas pa
sangs rgyas gsung gi gnad 'chugs pas
dge bar byed par snang na yang
ma dag pa ru shes par gyis (74)

mdor na sangs rgyas gsung rab dang
mthun pa'i thos bsam bsgom pa gsum
bsam pa dag pas sgrub byed na
sangs rgyas bstan par shes par bya (75)

byang chub sems dpa'i sdom pa'i skabs te
gnyis pa'o

rdo rje theg pa'i lam zhugs te
myur du sangs rgyas thob 'dod na
smin grol gnyis la 'bad par bya (1)

smin par byed pa'i dbang bskur yang
bla ma brgyud pa ma nyams shing
cho ga 'khrug par ma gyur pa
phyi nang rten 'brel bsgrig mkhyen cing (2)

sku bzhi'i sa bon thebs nus pa
sangs rgyas gsung bzhin mdzad pa yi
bla ma btsal la dbang bzhi blang
de yis sdom pa sum ldan 'gyur (3)

deng sang rdo rje phag mo yi
byin rlabs dbang bskur yin zhes zer
'di yis chos kyi sgo phye nas
gtum mo la sogs bsgom pa mthong (4)

'di 'dra rgyud sde las ma gsungs
bstan bcos rnams las bshad pa med (5)

rdo rje phag mo nyid las kyang
dbang bskur thob cing dam tshig ldan
de la byin rlabs bya zhes gsungs
dbang bskur med la byin rlabs bkag (6)

dper na mu zi'i bcud len 'ju
de nas dngul chu bza' bar gsungs
mu zi thog mar ma bsten par
dngul chu zos na 'chi ba ltar (7)

de bzhin thog mar dbang bskur blang
de nas rdo rje phag mo sbyin
dbang bskur med par byin brlabs na
dam tshig nyams par thub pas gsungs (8)

rdo rje phag mo'i byin rlabs la
sdom pa gsum ldan byar mi rung
phyi nang rten 'brel 'grig mi 'gyur
sku bzhi'i sa bon thebs mi nus
de phyir 'di ni byin rlabs tsam
yin gyis smin par byed pa min (9)

des na thub pas rgyud sde las
dkyil 'khor chen po ma mthong ba'i
mdun du 'di ni ma smra zhig
smras na dam tshig nyams zhes gsungs (10)

'ga' zhig 'di la'ang phag mgo la
sogs pa'i dbang bskur yod ces zer
de 'dra dbang bskur nyid ma yin
rgyud sde kun las 'di ma gsungs
gal te brgya la gsungs srid kyang
rjes gnang yin gyi dbang bskur min (11)

la la rdo rje phag mo la
sdom pa 'bogs pa'i cho ga dang
dkyil 'khor dang ni dbang bskur sogs
rang bzo'i cho ga byed pa thos (12)

rang bzos cho gar 'gyur mi srid
cho ga sangs rgyas spyod yul yin
khyim pas gsol bzhi'i las byas kyang
dge slong sdom pa mi 'chags ltar (13)

rdo rje phag mo'i byin rlabs la
sdom pa phog kyang chags mi 'gyur (14)

cho ga cung zad nyams pa la'ang
cho ga 'chags par ma gsungs na
cho ga phal cher nyams pa la
cho ga 'chags par 'gyur re skan (15)

des na 'chad pa'i gnas skabs su
cung zad nor bar gyur kyang bla'i
cho ga nor bar gyur ba la
grub pa nam yang med par gsungs (16)

gzhan yang phag mo'i byin rlabs la
gsang sngags chos sgor byed pa ni
rgyud sde gang na'ang bshad pa med
de bas dge slong byed pa la
rang [i.e., rab] byung gi ni bsnyen
rdzogs dang (17)

ye shes khong du chud pa dang
phrin gyis bsnyen par rdzogs pa dang
de bzhin ston par khas blangs dang
tshur shog la sogs bsnyen rdzogs blang
'khrul pa yin pa mnyam po la
'di rnams sngon gyi cho gar bshad (18)

des na nyan thos theg pa ni
nub kyang gzugs brnyan tsam zhig snang
rdo rje theg pa'i bstan pa la
gzugs brnyan tsam yang mi snang ngo (19)

blun po snying phod can gyis kyang
'dul ba'i cho ga brgal ma nus
gsang sngags cho ga thams cad la
blun po rnams kyis rang bzor spyod (20)

dper na rab byung gang zag ni
gsum las mang ba 'jug mi nus
sngags kyi dbang skur byed pa na
grangs nges med par dbang skur byed (21)

'di ni rdo rje 'chang gis bkag
spyod pa'i rgyud kyi dbang bskur la
slob ma grangs nges med par gsungs (22)

lhag ma dmigs bsal mdzad pa yi
slob ma la ni grangs nges yod (23)

'di ni gsang ba spyi rgyud las
mkhas pas slob ma gcig gam gsum
lnga'am yang na bdun dag gam
ni shu rtsa ni lnga yi bar
zung du ma gyur slob ma gzung (24)

de bas lhag pa'i slob ma ni
yongs su gzung bar mi shis so
zhes gsungs 'di ni kun la 'jug (25)

de bas lhag pa'i slob ma la
cho ga yongs su rdzogs pa ni
mtshan mo gcig la tshar mi nus
de yi mtshan mor ma tshar na
cho ga nyams par 'gyur bar gsungs (26)

de yang gsang ba spyi rgyud las
lha yang nyi ma nub pa na
nges par byin gyi rlabs kyis 'du
nyi ma shar bar ma gyur bar
mchod nas gshegs su gsol ba shis (27)

'di ni bya ba'i rgyud yin pas
gzhan gyi cho ga min snyam na
gzhan rnams kun la'ang 'di 'jug par
spyi rgyud nyid las 'di skad gsungs (28)

gang du las ni yod gyur la
las kyi cho ga rnams med pa
der ni spyi yi rgyud dag las
gsungs pa'i cho ga mkhas pas bsten (29)

de skad gsungs phyir cho ga 'di
rgyud rnams kun la 'jug pa yin (30)

deng sang byin rlabs mi byed cing
dbang skur byed pa kha cig kyang
rdzogs sangs rgyas kyis gsungs pa yi
dkyil 'khor cho ga mi byed par
g.yung drung ris kyi dkyil 'khor dang
nas 'dra la sogs byed pa thos (31)

'di 'dra dag tu dbang bskur yang
sdom pa thob par mi 'gyur ro
de yi rgyu mtshan bshad kyis nyon (32)

phyi dang nang gi rten 'brel gyi
stobs kyis dkyil 'khor 'byung ba yin
'di la rten 'brel bsgrig mi nus
des na sangs rgyas rnams kyis bkag (33)

dbang bskur byed pa phal cher yang
slob ma brgya stong grangs med la
sbyor dngos rjes kyi cho ga rnams
sangs rgyas gsungs bzhin mi shes par (34)

ma 'brel 'gal zhing nyams pa yi
cho ga'i gzugs brnyan byed pa la
dbang bskur yin zhes blun po smra (35)

de yi lus ngag yid gsum gyi
rnam pa gdon gyis bsgyur ba la
byin rlabs yin par 'khrul pa mang
dpal ldan dam pa dang po las
cho ga nyams pa'i byin rlabs kun
bgegs kyis yin par rgyal bas gsungs (36)

cho ga dag par gyur ba las
byung ba sangs rgyas byin rlabs yin (37)

dbang bskur med kyang lam zab mo
bsgoms na sangs rgyas 'grub snyam na
dbang bskur med par lam zab mo
bsgom pa ngan 'gro'i rgyu ru gsungs (38)

phyag rgya chen po thig le las
dbang med na ni dngos grub med
bye ma btsir yang mar med bzhin
gang zhig rgyud lung nga rgyal gyis
dbang bskur med par 'chad byed pa (39)

slob dpon slob ma shi ma thag
dngos grub thob kyang dmyal bar skye
de bas 'bad pa thams cad kyis
bla ma las ni dbang nod zhu
zhes gsungs rgyud sde gzhan las kyang
de ltar gsungs phyir 'bad par bya (40)

kha cig gang zag dbang po rab
smin byed phag mo'i byin rlabs yin
'bring dang tha ma dag la ni
dbang bskur cho ga dgos zhes zer (41)

gang zag rab 'bring gsum ka 'di
phag mo'i byin rlabs smin byed du
rgyud sde kun las gsungs pa med (42)

'phags pa rnams kyis gang zag rab
sprul pa yi ni dkyil 'khor du
dbang bskur mdzad ces gsungs pa ni
sngon gyi cho ga 'phags pa'i yin (43)

deng sang gang zag rab 'bring kun
rdul tshon gyi ni dkyil 'khor du
dbang bskur bya bar gsungs mod kyi
gzhan gyi smin byed rgyud las bkag (44)

la la sems bskyed byas pa la
gsang sngags bsgom du 'dod ces zer
'di ni sngags kyi 'khrul yin lo (45)

'di yang phye ste bshad kyis nyon
bya ba'i rgyud la rnam gsum yod
don yod zhags sogs 'ga' zhig la
dbang bskur sems bskyed ma thob kyang
smyung gnas la sogs byed nus na
gang zag kun gyis bsgrub par gsungs (46)

dam tshig gsum bkod la sogs pa
'jug pa sems bskyed thob nas ni
'phrin las 'ga' zhig bsgrub pa'i phyir
cho ga shes na bsgrub par gnang (47)

legs par grub pa yan chad du
rang gi dbang bskur ma thob na
sems bskyed thob kyang gsang sngags bkag (48)

de yang legs par grub pa las
dbang bskur ma byas pa dag la
cho ga shes pas sngags mi sbyin
zhes sogs rgyas par gsungs la ltos (49)

lhag ma rgyud sde gsum po la
dbang bskur thob pa ma gtogs pa
sems bskyed tsam la brten pa yi
yi dam bsgom pa gsungs pa med (50)

dbang bskur nang gi rten 'brel yin
sems bskyed la ni rten 'brel med (51)

des na sems bskyed byas na yang
gsang sngags zab mo bsgom pa la
ltung ba yod par rgyal bas gsungs
de phyir rnam dbye shes dgos so (52)

gtor ma'i dbang bskur zhes bya dang
ting nge 'dzin gyi dbang bskur yang
slob ma smin byed cho ga ru
rgyud sde kun las gsungs pa med (53)

'ga' zhig gsang sngags da lta spyod
dbang bskur phyi nas khas len byed
'di yang sangs rgyas bstan pa min
dbang ma thob la chos bshad na
slob dpon ltung ba can 'gyur zhing
slob ma'ang sngon du nyams par 'gyur (54)

nyams par gyur pa dam chos kyi
snod min zhes ni rgyal bas gsungs
mdor na chos kyis ci byed soms
sangs rgyas byed na chos bzhin gyis (55)

la la sems nyid ma rtogs na
dbang bskur thob kyang mi phan zer
gal te sems nyid rtogs gyur na
dbang bskur bya yang mi dgos lo (56)

'o na sems nyid ma rtogs na
sdom pa bsrungs kyang ci zhig phan
gal te sems nyid rtogs gyur na
sdom pa bsrung yang ci zhig dgos (57)

rdo rje phag mo'i byin rlabs kyang
sems nyid rtogs na bya ci dgos
gal te sems nyid ma rtogs na
byin rlabs byas kyang ci zhig phan (58)

de bzhin sems bskyed la sogs pa
cho ga kun la tshul 'di mtshungs (59)

des na rab byung sdom pa dang
rdo rje phag mo'i byin rlabs dang
sems bskyed 'bad nas byed bzhin du
dbang bskur mi dgos zhes smra ba
gsang sngags spong ba'i gsang tshig yin (60)

kha cig cho ga med bzhin du
bla ma'i lus kyi dkyil 'khor las
dbang bzhi rdzogs par len ces zer (61)

'o na dge tshul dge slong yang
bla ma'i sku las cis mi len
sems bskyed kyang ni bla ma yi
sku nyid las ni thob pa'i phyir
sems bskyed cho ga ci zhig dgos (62)

rdo rje phag mo'i byin rlabs kyang
bla ma'i sku las thob pa'i phyir
chos sgo ba las blang ci dgos (63)

de bzhin cho ga thams cad kyang
bla ma'i sku las blangs pas chog
rdzogs sangs rgyas kyis gsungs pa yi
cho ga zab mo thams cad spongs (64)

gal te cho ga nyams gyur na
so sor thar dang sems bskyed kyi
sdom pa 'chags par mi 'gyur zhing (65)

rdo rje phag mo la sogs pa'i
byin rlabs 'jug par mi 'gyur na
rig 'dzin sngags kyi sdom pa yang
dbang bskur med na thob mi nus (66)

des na cho ga gzhan dag la
'bad pa chen po byed bzhin du
dbang bskur cho ga 'dor byed pa
thabs la slu ba'i bdud yod ces
gsungs pa 'dir yang dran par bya (67)

de phyir dam pa'i don du na
chos rnams thams cad spros bral yin
de la cho ga gang yang med (68)

sangs rgyas nyid kyang yod min na
cho ga gzhan lta smos ci dgos
rgyu dang lam dang 'bras bu yi
dbye ba thams cad kun rdzob yin (69)

so sor thar dang byang chub sems
dbang bskur la sogs cho ga dang
bsgom pa'i dmigs pa ji snyed dang
rten 'brel zab mo thams cad dang (70)

sa dang lam gyi dbye ba dang
rdzogs pa'i sangs rgyas thob pa yang
kun rdzob yin gyi don dam min (71)

de 'dra'i dbye ba shes nas ni
cho ga byed na thams cad gyis [i.e., kyis]
min na thams cad dor bar byos
cho ga la la dgos bzhin du
la la'i cho ga mi dgos zhes
smra ba mkhas pa'i bzhad gad gnas (72)

sangs rgyas bstan pa'ang dkrugs pa yin
bdud kyi byin rlabs zhes bya ba'ang
'di 'dra'i rigs can yin par gsungs (73)

kha cig bya ba'i rgyud sogs la'ang
dbang bzhi'i cho ga byed pa dang
don yod zhags pa la sogs la'ang
rim gnyis sgom par byed pa thos (74)

'di yang sangs rgyas dgongs pa min
de yi rgyu mtshan 'di ltar yin
bya spyod rnal 'byor rgyud gsum kar
dbang bzhi dang ni rim gnyis med (75)

gal te yod na de dag kyang
rnal 'byor chen po nyid du 'gyur
dbang bzhi dang ni rim pa gnyis
rnal 'byor chen po'i khyad chos yin (76)

grub mtha'i rnam dbye mi phyed cing
rgyud sde'i rim pa mi shes par
rnam gzhag legs legs 'dra na yang
lham dpe zhwa la bkab pa yin (77)

des na rgyud sde bzhi po yi
dbang dang lam gyi dbye ba la
mi 'dra'i dbye ba rnam bzhi yod
rang rang cho ga bzhin byas na
de nas gsungs pa'i dngos grub 'byung (78)

la la dbang bskur ma byas kyang
gal te sngags la mos thob na
de nyid chos kyi sgo yin pas
gsang sngags bsgom du rung zhes zer (79)

'o na sdom pa ma thob kyang
rab tu 'byung la mos pa nyid
sdom pa len pa'i sgo yin pas
sdom pa bsrungs pas chog gam ci (80)

sems bskyed sdom pa ma thob kyang
sems bskyed pa la mos pa nyid
byang chub spyod pa'i sgo yin pas
sems bskyed blang yang ci zhig dgos (81)

de bzhin so nam ma byas kyang
lo thog la ni mos pa nyid
bza' rgyu za ba'i sgo yin pas
so nam la yang 'bad ci dgos
'di 'dra'i rigs kyi chos lugs kun
de 'dra'i rigs kyis sun dbyung ngo (82)

des na chos sgo zhes bya ba
'di yi ming gis 'khrul gzhi byas (83)

dbang bskur chos sgo tsam yin gyi
'tshang rgya ba yi chos gzhan zhig
bsgom rgyu logs na yod do zhes
blun po rnams kyis mun bsgom byas (84)

'o na dge slong sdom pa yang
dge slong byed pa'i sgo yin gyi
dge slong sdom pa'i ngo bo zhig
gzhan nas btsal du yod dam ci (85)

de bzhin so nam byed pa yang
ston thog 'byung ba'i sgo yin gyi
kha zas 'byung ba'i thabs gzhan zhig
logs nas btsal du yod dam ci (86)

des na snying gtam 'di ltar yin
dbang bskur chos sgo tsam ma yin
gsang sngags rten 'brel lam byed pas
rten 'brel bsgrig pa'i gdams ngag yin (87)

phung po khams dang skye mched la
sangs rgyas sa bon btab nas ni
tshe 'dir sangs rgyas byed pa yi
thabs la dbang bskur zhes su btags
des na gang zag dbang po rab
dbang bskur nyid kyis grol bar gsungs (88)

dbang gis grol bar ma nus pa'i
gang zag gzhan la bsgom dgos so
des na dbang bskur thob pa de
bsrung zhing 'phel bar byed pa la
bsgom pa zhes su btags pa yin (89)

de phyir pha rol phyin pa la
sems bskyed min pa'i chos gzhan med
rdo rje theg pa'i sgor zhugs nas
dbang bskur las gzhan chos med do (90)

des na thub pas rgyud sde las
dbang bskur kho nar bsngags pa dang
mkhas rnams ci nas dbang bskur la
gus pa'i rgyu mtshan de ltar yin (91)

la la dbang bskur mu bzhi 'dod
dbang bskur byas kyang ma thob dang
ma byas kyang ni thob pa dang
byas na thob la ma byas na
mi thob pa dang rnam bzhir 'dod (92)

'di 'dra gang na'ang bshad pa med
bstan pa dkrugs pa'i ltad kar zad (93)

'on kyang 'di yang brtag par bya
so sor thar pa'i sdom pa dang
byang chub sems dpa'i sems bskyed la'ang
mu bzhi ci yi phyir mi brtsi (94)

de bzhin bsgom la'ang cis mi mtshungs
bsgoms kyang mi skye ma bsgoms kyang
skye ba la sogs mu bzhi yod (95)

mu bzhi kun la yod bzhin du
gzhan la mu bzhi mi brtsi bar
dbang bskur nyid la brtsi ba ni
bdud kyi gsang tshig yin par dogs (96)

gal te mu bzhi yod na yang
so so'i mtshan nyid shes mi nus
ci ste shes par nus na ni
de yi mtshan nyid smra dgos so
smras kyang rang bzo ma yin pa
lung dang mthun pa khyed la med (97)

gal te mu bzhi bden srid na
gzhan la dbang bskur mi byed kyang
byas na thob pa'i gang zag la
dbang bskur ci yi phyir mi dgos (98)

gzhan la dbang bskur mi dgos pas
de la'ang dbang bskur mi dgos na
nad med pa la sman spong bas
nad pa la yang spong ngam ci (99)

'di 'dra'i chos logs thams cad ni
bdud kyi byin rlabs yin zhes bya (100)

kha cig gsang sngags gsang ba la
ye gsang thabs kyis chod pa'i phyir
gsang sgrog ltung ba med ces zer (101)

'di yang cung zad brtag par bya
ye gsang zhes bya'i don ci zhig
gal te go ba med pa la
zer na go ba'i gang zag la
ye gsang min phyir ltung bar 'gyur (102)

gal te dam pa'i chos yin pas
dam chos bden pa'i byin rlabs 'di
su yis thos kyang phan yon che
des na gsang sgrog mi 'byung na
gal te dam chos bden pa ru
go na chos nas 'byung bzhin gyis (103)

chos la gsang dang mi gsang ba'i
lugs gnyis rgyal ba rnams kyis gsungs
des na ye gsang zhes bya ba
'di yang bstan la gnod tshig yin (104)

kha cig 'khrul dang ma 'khrul med
thabs lam gcig tu nges pa med
lta ba rtogs pas klu sgrub grol
padma 'byung gnas bskyed rim gyis (105)

dka' thub spyad pas lū hi pa
spyod pa'i grogs kyis nag po pa
rlung gi stobs kyis go ra kṣa
gtum mo'i stobs kyis sha wa ri (106)

phyag rgya chen pos sa ra ha
byin rlabs stobs kyis tog tse ba
za nyal 'chag gis zhi ba lha
indra bhū ti 'dod yon gyis (107)

rten 'brel thams cad tshogs pa las
birwa pa la 'grub thob byung
'di 'dra'i thabs lam sna tshogs la
skur ba gdab tu mi rung zer (108)

'di yang legs par bshad kyis nyon
thabs dang shes rab gnyis min pa'i
sangs rgyas sgrub pa'i thabs gzhan med (109)

des na grub thob thams cad kyang
phyogs re'i thabs kyis grol ba min
dbang dang rim gnyis las byung ba'i
ye shes skyes pas grol ba yin (110)

lta ba dang ni bskyed rim dang
gtum mo dang ni byin rlabs sogs
de dag rkyang pas grol ba min
dbang bskur ba yi byin rlabs dang
rim gnyis bsgoms pa'i rten 'brel gyis
ye shes rtogs nas grol ba yin (111)

bskyed rim rlung dang gtum mo sogs
rim pa gnyis las tha dad min (112)

byin rlabs de las byung ba yin
lta ba de yi yan lag yin
phyag rgya chen po de'i ye shes (113)

de yi spros bcas spyod pa ni
indra bhū tis mdzad pa yin
de yi spros med spyod pa la
bhu su ku zhes sangs rgyas gsungs (114)

de yi shin tu spros med ni
rim gnyis brtan par bya ba'i phyir
grub thob rnams kyis mdzad pa ni
kun tu bzang po'i spyod par bshad (115)

des na rgyu rkyen ma tshogs par
sangs rgyas 'bras bu mi 'byung mod (116)

snga ma'i las 'phro'i bye brag dang
nang gi rten 'brel khyad par gyis
ye shes skye ba'i sna 'dren ni
thabs kyi dbye bas byed par gsungs (117)

dper na nad pa'i lus brtas pa
bza' dang btung bas byed mod kyi
de yi yi ga 'byed pa ni
zas kyi khyad par yin pa bzhin (118)

de phyir thabs kyi khyad par la
skur ba 'debs na blun po yin
'on kyang re res 'tshang rgya bar
'dod na shin tu 'khrul par bshad
des na smin byed dbang dang ni
rim pa gnyis la 'bad par gyis (119)

so nam tshul bzhin byas pa yis
lo tog rim gyis smin pa ltar
pha rol phyin pa'i lam zhugs na
grangs med gsum gyis rdzogs 'tshang rgya (120)

sngags kyis btab pa'i sa bon ni
nyi ma gcig la lo tog smin
rdo rje theg pa'i thabs shes na
tshe 'di nyid la sangs rgyas 'grub (121)

stong nyid snying rje sogs bsgom pa
pha rol phyin pa'i gzhung lugs yin
de yis ji ltar myur na yang
grangs med gsum gyi dka' spyod dgos (122)

rdzogs pa'i sangs rgyas lam po che
rtsod pa kun las grol ba'i chos
mkhas pa kun gyis gus pas bsten (123)

gal te 'di bzhin bsgrub 'dod na
rdo rje phag mo'i byin rlabs med
lhan skyes la sogs 'dir mi bsgom
gtum mo la sogs thabs lam bral
phyag rgya chen po'i tha snyad med (124)

tshe 'di dang ni bar do dang
phyi mar 'tshang rgya khong mi bzhed
'on kyang theg pa chen po yi
sde snod rnams las 'byung ba bzhin (125)

byang chub mchog tu sems bskyed la
grangs med gsum du tshogs gnyis sogs
sems can yongs su smin pa dang
sangs rgyas zhing rnams legs par sbyongs
sa bcu'i tha mar bdud btul nas
rdzogs pa'i sangs rgyas thob par gsungs (126)

pha rol phyin gzung mi nus par
gal te gsang sngags bsgom 'dod na
nor ba med pa'i dbang bzhi long (127)

'khrul pa med pa'i rim gnyis sgoms
de las byung ba'i ye shes ni
phyag rgya chen po goms par bya (128)

de nas 'khor 'das bsre ba'i phyir
rnam par dag pa'i spyod pa spyad
nang gi sa lam kun bgrod nas
rdo rje 'dzin pa'i sa dge ba
bcu gsum pa ni thob par 'gyur (129)

'di ni dus gsum sangs rgyas kyi
dam pa'i chos kyi snying po yin
rgyud sde rnams kyi gsang tshig mchog
'di nyid yin par shes par bya (130)

gang zhig sangs rgyas byed 'dod na
de yis 'di bzhin spyad par bya
yang na pha rol phyin pa yi
mdo las ji ltar 'byung bzhin gyis (131)

yang na rdo rje theg pa yi
rgyud sde bzhin du nyams su long
'di gnyis min pa'i theg chen ni
sangs rgyas rnams kyis gsungs pa med (132)

da lta'i chos pa phal che ba
bslab pa gsum po mi sbyong bas
pha rol phyin pa'i chos lugs min (133)

dbang dang rim gnyis mi ldan pas
rdo rje theg pa'i bstan pa min
'dul ba'i sde snod mi shes pas
nyan thos kyi yang chos lugs min (134)

'on kyang chos par khas 'che ba
kye ma gang gi bstan pa 'gyur
pha med pa yi bu mang yang
rigs kyi nang du chud mi nus (135)

de bzhin khungs nas mi byung ba'i
chos pa bstan pa'i nang du min
dag dug bsdus pa'i gos la ni
chen po rnams kyi chas mi rung
de bzhin thun tshags bsdus pa yi
chos kyis dad can 'tshang mi rgya (136)

mu stegs byed pa kha cig kyang
sangs rgyas pa la 'di skad zer
sdig pa spong zhing dge byed na
mu stegs yin yang ci zhig skyon (137)

dge ba med cing sdig byed na
chos pa yin yang ci phan lo (138)

de bzhin 'di na'ang blun po 'ga'
dad dang ldan zhing snying rje che
sbyin dang tshul khrims bzod pa bsgom (139)

bsam gtan bsgom zhing stong pa nyid
rtogs na sangs rgyas kyis gsungs pa'i
mdo rgyud rnams dang mi mthun yang
de la skyon med de med na
mdo rgyud mthun yang ci phan lo (140)

de yang brtag par bya bas nyon
mu stegs byed la sdom pa med
de phyir dag pa byas na yang
bar ma yin gyi sdom pa las
byung ba'i dge ba srid ma yin (141)

de bzhin dbang bskur ma thob pa
de la rig 'dzin sdom pa med
sdom med de yis dge spyad kyang
bar ma yin gyi gsang sngags kyi
sdom pa las byung dge ba min (142)

sdom pa'i dge ba ma yin na
gsang sngags thabs lam rab zab kyang
'tshang mi rgya bar thub pas gsungs (143)

sdom pa gsum dang ldan pa yi
rim gnyis zab mo'i gnad shes na
de ni tshe 'di'am bar do'am
skye ba bcu drug tshun chad na
'grub par rdzogs pa'i sangs rgyas gsungs
de phyir 'di la mkhas rnams gus (144)

gang dag rab tu 'byung 'dod na
sdom pa bsrung phyir gus pas long
lto gos tsam la dmigs pa yi
rab tu 'byung ba thub pas bkag (145)

sems skyed byed pa de dag kyang
bstan pa'i lugs bzhin mi byed kyi
thos chung rnams kyi mgo bskor nas
blun po dga' bar bya phyir yin (146)

gsang sngags bsgom pa mang mod kyi
rgyud sde bzhin du bsgrub pa nyung
spyod pa bde ba'i 'du shes kyis
rang bzor [i.e., bzo'i?] gsang sngags spyod
par zad (147)

gal te dbang skur byed na yang
bzang po'i gzhung lugs kun dor nas
gang dag brdzun gyis bslad pa la
ngo mtshar bzhin du gus pas len (148)

brgya la bskyed rim bsgom na yang
sbyang gzhi sbyong byed legs 'phrod pa'i
cho ga'i yan lag kun bor nas
rang bzo'i dkrongs bskyed bsgom par zad (149)

gtum mo bsgom pa phal cher yang
nang gi rten 'brel mi shes par
mu stegs byed kyi gtum mo ltar
drod tsam la ni dmigs par go (150)

ye shes cung zad skyes na yang
de dag nyon mongs rnam rtog dang
'byed pa'i thabs la mi mkhas pas
rdzogs pa'i sangs rgyas lam mi 'gyur (151)

bla ma la ni mos na yang
de 'dra'i bla ma bla ma min
dpon slob gnyi ga gsang sngags kyi
sdom pa med pa yin phyir ro (152)

dper na rab byung ma byas na
mkhan po'i tha snyad med pa bzhin
de bzhin dbang bskur ma thob na
bla ma'i tha snyad mi 'byung ngo (153)

gsang sngags min pa'i bla ma la
mos pa byas kyang tshe 'di yi
bde skyid phun tshogs tsam zhig gam
rim gyis 'grub pa'i rgyu srid kyi (154)

de ni tshe 'di'am bar do la
sangs rgyas nyid sbyin mi nus so (155)

pha rol phyin pa'i gzhung lugs las
bla ma sangs rgyas lta bu ru
blta bar bya zhes gsungs mod kyi
sangs rgyas dngos su gsungs pa med (156)

bla ma sangs rgyas nyid yin zhes
bya ba dbang bskur thob nas yin
dbang bskur sdom pas ma 'brel na
bzang yang pha rol phyin pa yin (157)

rab byung min la mkhan po med
dbang ma bskur la bla ma med
sdom pa med la dge rgyun med
skyabs 'gro med na chos pa min (158)

dge sby'ong sdom pa med pa dang
rgyal sras sems bskyed ma thob pa
sngags pa dbang bskur med pa gsum
sangs rgyas bstan pa'i chom rkun yin (159)

phyag rgya chen po bsgom na yang
rtog pa kha 'tshom nyid bsgom gyi
rim gnyis las byung ye shes la
phyag rgya chen por mi shes so (160)

blun po phyag rgya che bsgom pa
phal cher dud 'gro'i rgyu ru gsungs
min na gzugs med khams su skye
yang na nyan thos 'gog par ltung (161)

gal te de ni bsgom legs kyang
dbu ma'i bsgom las lhag pa med
dbu ma'i bsgom de bzang mod kyi
'on kyang 'grub pa shin tu dka' (162)

ji srid tshogs gnyis ma rdzogs pa
de srid bsgom de mthar mi phyin
'di yi tshogs gnyis rdzogs pa la
bskal pa grangs med dgos par gsungs (163)

nged kyi phyag rgya chen po ni
dbang las byung ba'i ye shes dang
rim pa gnyis kyi ting 'dzin las
'byung ba'i rang byung ye shes yin (164)

'di yi rtogs pa gsang sngags kyi
thabs la mkhas na tshe 'dir 'grub
de las gzhan du phyag rgya che
rtogs pa sangs rgyas kyis ma gsungs (165)

des na phyag rgya chen po la
mos na gsang sngags gzhung bzhin sgrubs (166)

da lta'i phyag rgya chen po dang
rgya nag lugs kyi rdzogs chen la
yas 'bab dang ni mas 'dzegs gnyis
rim gyis pa dang cig char bar
ming 'dogs bsgyur ba ma gtogs pa
don la khyad par dbye ba med (167)

chos lugs 'di 'dra 'byung ba yang
byang chub sems dpa' zhi ba 'tshos
rgyal po khri srong sde btsan la
lung bstan ji bzhin thog tu bab (168)

lung bstan de yang bshad kyis nyon
rgyal po khyod kyi bod yul 'dir
slob dpon padma 'byung gnas kyis
brtan ma bcu gnyis la gtad pas
mu stegs 'byung bar mi 'gyur mod (169)

'on kyang rten 'brel 'ga' yi rgyus
chos lugs gnyis su 'gro bar 'gyur (170)

de yang thog mar nga 'das nas
rgya nag dge slong byung nas ni
dkar po chig thub ces bya ba
cig char pa yi lam ston 'gyur (171)

de tshe nga yi slob ma ni
mkhas pa chen po ka ma la
shī la zhes bya rgya gar nas
spyan drongs de yis de sun 'byin (172)

de nas de yi chos lugs bzhin
dad ldan rnams kyis spyod cig gsung
de yis ji skad gsungs pa bzhin
phyi nas thams cad bden par gyur (173)

rgya nag lugs de nub mdzad nas
rim gyis pa yi chos lugs spel
phyi nas rgyal khrims nub pa dang
rgya nag mkhan po'i gzhung lugs kyi
yi ge tsam la brten nas kyang (174)

de yi ming 'dogs gsang nas ni
phyag rgya chen por ming bsgyur nas
da lta'i phyag rgya chen po ni
phal cher rgya nag chos lugs yin (175)

na ro dang ni me tri ba'i
phyag rgya chen po gang yin pa (176)

de ni las dang chos dang ni
dam tshig dang ni phyag rgya che
gsang sngags rgyud nas ji skad du
gsungs pa de nyid khong bzhed do (177)

'phags pa klu sgrub nyid kyis kyang
phyag rgya bzhi par 'di skad gsung
las kyi phyag rgya ma shes pas
chos kyi phyag rgya'ang mi shes na
phyag rgya chen po'i ming tsam yang
rtogs pa nyid ni mi srid gsung (178)

rgyud kyi rgyal po gzhan dang ni
bstan bcos chen po gzhan las kyang
dbang bskur dag dang ma 'brel ba
de la phyag rgya chen po bkag (179)

dbang bskur ba las byung ba yi
ye shes phyag rgya che rtogs na
da gzod mtshan ma dang bcas pa'i
'bad rtsol kun la mi ltos so (180)

deng sang 'ga' zhig bla ma yi
mos gus tsam gyis sems bsgyur nas
rtog pa cung zad 'gags pa la
phyag rgya chen po'i ngo sprod byed (181)

de 'dra bdud kyi yin pa'ang srid
yang na khams 'dus 'ga' la'ang 'byung
ka ru 'dzin zhes bya ba yi
brdzun rlabs can gyi grub thob byung (182)

de yi dgon pa mthong tsam gyis
'ga' la ting 'dzin skyes zhes zer
phyi nas de yi grub thob zhig
de nas ting 'dzin de rgyun chad (183)

de 'dra'i ting 'dzin bdud rigs kyi
'byung po rnams kyis byed par gsungs
sangs rgyas gsung bzhin bsgrub pa yi
byin rlabs sangs rgyas rnams kyi yin (184)

kha cig skye ba snga ma la
sems bskyed dbang bskur ma byas na
chos la dad pa mi srid pas (185)

gang dag theg chen dad thob pa
de dag sngar sbyangs yin pas na
da lta dbang bskur mi dgos zer (186)

'o na so sor thar pa yi
sdom pa dag la mos pa yang
snga ma'i sdom pa yod pa'i phyir
da lta rab tu dbyung ci dgos (187)

byang chub sems dpa'i sems bskyed kyang
snga ma'i sems bskyed yod pa'i phyir
da lta sems bskyed bya ci dgos
de dag dgos na gsang sngags kyi
dbang bskur yang ni cis mi dgos (188)

sangs rgyas chos la mi dga' ba'i
mu stegs byed kyis chos spangs pa
de la mtshar du mi brtsi yi
sangs rgyas chos la brten bzhin du
mdo rgyud nyan bshad 'gog byed pa
de la kho bo ngo mtshar skyes (189)

la la zhi gnas cung zad dang
snang stong rtogs pa phra mo la
mthong lam yin zhes ngo sprod byed (190)

khyung gi sgong rgya ji bzhin du
lus kyi rgya yis bcings pas na
da lta yon tan mi 'byung bas
lus rgya zhig pa'i shi ma thag
yon tan phyi nas 'byung zhes zer (191)

theg pa chen po'i mdo rgyud las
'di 'dra'i chos lugs bshad pa med
nyi ma de ring shar ba yi
'od zer nang par 'byung ba mtshar (192)

kha cig pha rol phyin pa dang
gsang sngags gnyis kyi mthong lam la
rgyan can rgyan med yin zhes zer (193)

de lta yin na sangs rgyas kyang
rgyan can rgyan med gnyis su 'gyur
nyan thos rnams kyi dgra bcom la
rgyan can rgyan med gnyis 'thad kyi
theg pa chen po'i 'phags pa la
rgyan can rgyan med gnyis mi srid (194)

nyan thos lcags kyi tsha tsha'i dpes
tshe 'dir mya ngan ma 'das pa
bar dor mya ngan 'da' bar gsungs (195)

de bzhin gsang sngags bsgom pa las
tshe 'dir mthong lam ma thob pa
bar dor mthong lam thob mod kyi (196)

tshe 'dir mthong lam skyes pa la
yon tan shi nas 'byung ba ni
blun po rnams kyi brdzun rib yin
mdo rgyud kun dang mi mthun pas
'di 'dra'i chos lugs mkhas pas spangs (197)

jo bo na ro ta pa ni
dbang bskur dus su mthong lam skye
de ni skad cig de la 'gag
chos mchog rjes kyi mthong lam ni
'gag pa med ces gsungs par grag (198)

'di ni dpe yi ye shes la
mthong ba'i lam du btags par zad (199)

'phags pa lha yis spyod bsdus su
bden pa mthong yang las mtha' la
chags par gsungs pa rdzogs rim gyi
rang byung ye shes rtogs pa ni
dpe yi ye shes nyid la dgongs (200)

de dang lam 'bras la sogs pa
grub thob rnams kyi dgongs pa mthun
des na nged kyi mthong lam ni
'phags pa man la 'byung mi srid (201)

theg pa gsum gyi lag len yang
rang rang gzhung lugs bzhin byed na
sangs rgyas bstan yin mi byed na
bstan pa'i gzugs brnyan yin zhes bya (202)

nyan thos rnams kyi bla ma de
bzang yang gang zag kho nar bas
pha rol phyin pa'i bla ma ni
bzang na dge 'dun dkon mchog yin (203)

gsang sngags pa yi bla ma mchog
dkon mchog gsum dang dbyer med yin
des na de la gsol btab pas
dkon mchog gsum po tshe 'dir 'grub (204)

de lta'i theg pa gsum po yi
so so'i gzhung nas 'byung ba bzhin
bla ma'i mtshan nyid mi ldan na
bla ma yin gyi dam pa min (205)

de la gsol ba btab na yang
byin rlabs cung zad 'byung mod kyi
tshe 'di'am bar do la sogs su
sangs rgyas nyid sbyin mi nus so (206)

des na dbang bskur thob pa'i mis
dkon mchog gsum po bla ma ru
'dus par mthong nas bla ma la
gsol ba btab na byin rlabs 'jug (207)

gal te dbang bskur ma thob na
bla ma dkon mchog gsum nyid du
phar la bsdus la gsol ba thob
rim gyis byin rlabs ci rigs 'jug (208)

bla ma rkyang pa bzang srid kyang
gsol ba btab pa byin rlabs chung
de bas dkon mchog gsum nyid la
gsol ba btab pa shin tu bzang (209)

dbang bskur dang po ma thob par
bskyed pa'i rim pa bsgom pa dang (210)

dbang bskur gnyis pa ma thob par
gtum mo la sogs bsgom pa dang
dbang bskur gsum pa ma thob par
bde stong la sogs bsgom pa dang (211)

dbang bskur bzhi pa ma thob par
phyag rgya chen po sogs bsgom dang
dge slong sdom pa ma thob par
mkhan slob la sogs byed pa ni (212)

gsang sngags med par sbrul gdug gi
mgo las rin chen len pa ltar
rang gzhan brlag pa'i rgyu ru bas
mkhas pa rnams kyis rgyang ring spang (213)

gzhan yang gangs ri'i khrod 'di na
'khrul pa'i lag len du ma yod
kha 'bar ma yi gtor ma la
de bzhin gshegs pa bzhi yi mtshan
sngon la brjod pa'i lag len mthong (214)

'di yang mdo dang mthun ma yin
mdo las sngon la sngags brjod nas
sangs rgyas bzhi po phyi nas gsungs (215)

'ga' zhig chu sbyin nang du zan
'jug pa'i lag len byed pa thos
'jur gegs can gyi yi dags kyis
chu sbyin nang du zan mthong na
'jigs pa chen po 'byung bar gsungs (216)

des na chu sbyin nang du zan
'debs pa cho ga nyams pa yin (217)

zan gyi phud la lha bshos dang
chang bu bya bar sangs rgyas gsungs
rdo rje rtse mo'i rgyud las ni
zas kyi phud la chang bu sbyin (218)

zhes gsungs 'phrog ma'i mdo las kyang
sangs rgyas ston par khas 'che na
'phrog ma la ni chang bu sbyin
zhes gsungs de yi cho ga ni
lta ba ngan sel la sogs ltos (219)

'ga' zhig sangs rgyas gsungs pa yi
lha bshos chang bu mi byed par
ma gsungs pa yi 'brang rgyas dang
gru gsum la sogs byed pa mthong (220)

gsang sngags rnying ma 'ga' zhig las
gru gsum dbang phyug chen po'i snying
de yi sha dang khrag gis brgyan
mtheb kyu mgo bo'i thod pas bskor
chang sogs bdud rtsis de bkang nas
he ru ka la mchod ces zer (221)

gsang sngags gsar mar gru gsum gyi
gtor ma gzhung nas bshad pa med
zas kyi phud la khyad par du
gru gsum 'bul ba gsungs pa med (222)

lag len thams cad sangs rgyas kyi
gsungs dang mthun na bstan pa yin
des na mdo sde ma dkrug par
sangs rgyas gsung bzhin nyams su long (223)

sangs rgyas rab tu byung ba yi
phyag tu mtshon cha bskur ba mthong
khyim pa'i cha lugs can dag la
rgyan dang mtshon cha sogs srid kyi
rab byung rnams la 'di mi srid (224)

byang chub mchog gi phyag rgya sogs
mdzad pa'i rigs lnga ser 'byam mthong
mdo lugs yin zhes la la smra
mdo nas 'di 'dra gsungs pa med (225)

bya spyod gnyis kyi rgyud las kyang
sangs rgyas rigs lngar bsdus pa med
rnal 'byor rgyud las gsungs pa yi
rigs lnga kha dog tha dad cing
phyag rgya yang ni tha dad gsungs (226)

'di yi sku mdog phyag rgya ni
rten cing 'brel 'byung sku yin pas
ye shes lnga la 'thad pa yin (227)

dus kyi 'khor lo la sogs las
rigs lnga'i kha dog gzhan gsungs pa
'byung ba rnam pa lnga sbyong ba'i
rten cing 'brel 'byung sku yin no (228)

sangs rgyas gser mdog ces gsungs pa
dri ma med cing dang ba yang
sprul sku phal la dgongs te gsungs
gzhan du sman bla nam mkha'i mdog
sngon po nyid du mdo las gsungs (229)

yi dam lha yi sgrub thabs dang
sngags kyi bzlas pa'i cho ga dang
mchog dang thun mong dngos grub dang
sgrub pa'i cho ga ji snyed pa
mdo sde kun las gsungs pa med (230)

deng sang sngags la mi mos par
lha bsgom la sogs byed pa yang
sangs rgyas bstan dang mthun pa min (231)

gzhan yang sbyin sreg ro sreg dang
bdun tshigs sā tstsha'i cho ga sogs
deng sang gsang sngags lugs bor nas
mdo mchod tsam la brten pa yi
cho ga'i rnam gzhag byed pa yod (232)

pha rol phyin pa'i mdo sde dang
bstan bcos kun las gsungs pa med (233)

'di dag ngan song sbyong rgyud la
sogs pa'i rgyud sde 'ga' zhig las
gsungs pa'i rjes su 'brang ba yi
gsang sngags pa la grags pa yin (234)

de bzhin rab gnas mdo lugs dang
phyag na rdo rje mdo lugs dang
ltung bshags dang ni sher snying sogs
sngags lugs yin zhes 'chad pa thos (235)

'di yang brtag par bya bas nyon
mdo nas rab gnas bshad pa med (236)

'on kyang mchod bstod bkra shis sogs
rgyal po'i mnga' dbul lta bu la
rab gnas yin zhes smra na smros (237)

lha bsgom pa dang sngags bzlas dang
bum pa lha yi sta gon dang
dngos gzhi'i dam tshig sems dpa' dang
ye shes 'khor lo dgug gzhug dang
spyan dbye brtan par bzhugs pa dang (238)

sngags kyi byin gyis brlabs pa yi
me tog dor nas legs mchod de
bkra shis rgyas par byed pa yi
cho ga gsang sngags rgyud sde las
gsungs kyi pha rol phyin las min (239)

la la gdams ngag yin zhes smra
'o na mdo sde gang dag la
brten pa yin pa smra dgos so (240)

deng sang gsang ba 'dus pa'i lha
bsgoms nas mdo lugs yin zhes smra
gsang 'dus la sogs cho ga la
mdo lugs cho ga 'byung ba mtshar (241)

seng ge'i phru gu glang chen las
byung na sngon med srog chags yin
mkhas pa rnams kyis 'di 'dra yi
cho ga slan chad ma byed cig (242)

lha la rab tu gnas pa dang
mi la dbang bskur bya ba sogs
rdo rje slob ma'i dbang bskur ba
thob kyang bya bar ma gsungs na
dbang bskur gtan nas ma thob pa'i
gang zag rnams kyis smos ci dgos (243)

rdo rje slob ma'i dbang bskur tsam
thob nas lha bsgom tsam dang ni
bzlas brjod dang ni sbyin sreg dang (244)

las tshogs la sogs bsgrub pa yi
dngos grub dang ni phyag rgya yi
ye shes sgrub pa'i cho ga dang
gsang sngags 'ga' zhig nyan pa la (245)

dbang ba yin gyi rgyud 'chad dang
dbang bskur dang ni rab gnas sogs
slob dpon phrin las byar mi rung (246)

rdo rje slob dpon dbang thob nas
'khor lo lha yi de nyid sogs
rnam dag dkyil 'khor bsgom pa dang
dbang bskur dang ni rab gnas sogs
slob dpon gyi ni phrin las dang (247)

sangs rgyas kun gyi dam tshig dang
bla na med pa'i sdom pa sogs
rdo rje slob dpon kho na'i las
nyid yin gzhan gyis byar mi rung (248)

deng sang rab gnas mdo lugs zhes
'chad pa sangs rgyas bstan pa min
khyim pas mkhan slob byed pa dang
rdo rje slob dpon ma yin pas
dbang bskur rab gnas byed pa ni
gnyis ka bstan pa min par mtshungs (249)

phyag na rdo rje'i bsgom bzlas kyang
mdo sde rnams nas bshad pa med
gzung nas bshad pa de dag ni
bya ba'i rgyud kyi cho ga yin (250)

ltung bshags sangs rgyas phyag mtshan la
phub dang ral gri sogs 'dzin pa'i
sgrub thabs sangs rgyas kyis ma gsungs (251)

mdo dang rgyud kyi khyad par ni
cho ga'i bya ba yod med yin
de ltar shes nas mdo sde dang
sngags kyi lugs rnams dpyod de smros (252)

la la theg pa rim dgu la
lta ba tha dad yod ces zer (253)

nyan thos dang ni theg chen la
lta ba'i rim pa yod mod kyi
pha rol phyin dang gsang sngags la
lta ba'i dbye ba bshad pa med (254)

pha rol phyin pa'i spros bral las
lhag pa'i lta ba yod na ni
lta de spros pa can du 'gyur
spros bral yin na khyad par med (255)

des na bshad pas go ba yi
thos pa'i lta ba gcig nyid yin
'on kyang spros bral rtogs pa yi
thabs la gsang sngags khyad par 'phags (256)

kha cig dbu ma'i lta ba ni
kun rdzob ji ltar snang bzhin yin
don dam mtha' bzhi'i spros dang bral (257)

bya ba'i rgyud kyi kun rdzob ni
rigs gsum rgyal ba'i dkyil 'khor yin
don dam dbu ma dang mtshungs zer (258)

spyod pa'i rgyud kyi kun rdzob dang
rnal 'byor rgyud kyi kun rdzob ni
rigs lnga'i rgyal bar snang ba yin
rnal 'byor chen po'i kun rdzob ni
dam pa rigs brgya yin zhes zer (259)

lta bsgom rnam dbye ma phyed cing
thabs dang shes rab ma shes pas
'di 'dra'i dbye ba 'khrul pa yin (260)

'di yi 'thad pa bshad kyis nyon
rigs gsum la sogs sangs rgyas su
bsgom pa yin gyi lta ba min
bya spyod rnal 'byor rgyud gsum las
snang ba lha ru gsungs pa med (261)

'on kyang bya ba'i rgyud du ni
bris sku lha ru bsgoms nas kyang
de las dngos grub len pa yin
des na dka' thub gtsang sbra yis
sangs rgyas mnyes nas dngos grub gnang (262)

spyod pa'i rgyud du bris sku dang
rang nyid gnyis ka lhar bsgoms nas
grogs po lta bu'i dngos grub len (263)

rnal 'byor rgyud du phyi rol la
dmigs pa'i rkyen tsam byas nas kyang
rang nyid dam tshig sems dpa' la
ye shes 'khor lo spyan drangs nas
ji srid phyag rgya ma bkrol ba
de yi bar du sangs rgyas bzhugs (264)

phyag rgya bkrol nas sangs rgyas gshegs
de nas rang nyid tha mal 'gyur
'di dag gi ni lung sbyor rnams
yi ge mangs kyis dogs pas bzhag (265)

rnal 'byor chen po'i rgyud du ni
dag pa gsum gyi rang bzhin bshad
'di yi lung rigs man ngag rnams
bla ma'i zhal las legs par dris (266)

gal te bya ba'i rgyud kyi yang
kun rdzob lha ru gnas na ni
dka' thub gtsang sbra ga la 'thad
lha la gtsang dang mi gtsang med
lha rnams dka' thub kyis mi gdung (267)

kha cig spyod pa'i rgyud kyi yang
lta ba rnal 'byor rgyud dang mthun
spyod pa bya ba'i rgyud bzhin byed (268)

'di yang de ltar nges pa med
'di ni gnyis ka'i rgyud yin pas
res 'ga' gtsang sbra spyod mod kyi
phal cher ci bder spyod par gsungs (269)

spyod pa'i rgyud la rigs lnga yi
don grub na yang tha snyad med (270)

phyag rgya sku mdog rnam dag kyang
rnal 'byor rgyud bzhin der ma gsungs
des na rnal 'byor rgyud man chad
kun rdzob lha ru gsungs pa med (271)

'on kyang kun rdzob thams cad ni
ji ltar snang ba bzhin du bas
bris sku la sogs lhar bsgom pa
de ni thabs kyi khyad par yin (272)

rnal 'byor chen po'i rgyud sde las
kun rdzob ji ltar snang ba 'di
thabs la mkhas pa'i khyad par gyis
sbyang gzhi sbyong byed ngo sprod pa
de tshe dam pa rigs brgya la
sogs pa'i dbye ba rgyal bas gsungs (273)

des na kun rdzob ldog pa dang
lha yi ldog pa ma phyed pas
gsang sngags rnying ma'i kun rdzob kun
lta ba dang 'khrul de ltar yin (274)

gsang sngags snga 'gyur pa rnams ni
rnal 'byor rnal 'byor chen po dang
rjes su rnal 'byor shin tu ni
rnal 'byor zhes bya rnam pa bzhi (275)

theg pa'i rim pa yin zhes zer
shin tu rnal 'byor bzang bar 'dod (276)

gsang sngags phyi 'gyur ba rnams ni
rnal 'byor rjes su rnal 'byor dang
shin tu rnal 'byor rnal 'byor che
'di dag ting 'dzin rim yin gyi
rgyud sde'i rim par mi bzhed do (277)

des na rgyud sde bzhi po yi
rnal 'byor rnal 'byor chen po dang
rnal 'byor bzhi yi rnal 'byor dang
rnal 'byor chen po mi gcig go (278)

dper na klu chen padma dang
padma chen po zhes bya dang
me tog padma pad chen gnyis
ming mthun na yang don mi gcig (279)

des na gsang sngags gsar ma la
rnal 'byor chen po'i lhag na ni
de bas lhag pa'i rgyud sde med (280)

bsgom pa'i dmigs pa nyid kyang ni
rnal 'byor chen po'i gong na med
de las skyes pa'i ye shes ni
spros pa med cing brjod bral bas
theg pa'i rim par mi bzhed do (281)

lugs 'di legs par shes gyur na
a ti yo ga'i lta ba yang
ye shes yin gyi theg pa min
brjod bral brjod byar byas pa ni
mkhas pa'i dgongs pa min shes [i.e., zhes]
bya (282)

des na thos pa'i lta ba ni
dbu ma yan chad thams cad mthun
de phyir lta ba'i lung sbyor kun
pha rol phyin bzhin thams cad mdzad
de rtogs pa yi thabs la ni
theg pa'i rim pa yod pa yin (283)

rgyud sde bzhi yi bsgrub pa yang
'khrul par byas na dngos grub ring (284)

bya ba'i rgyud la bdag bskyed med
bris sku mchod nas gsol ba 'debs
bdag bskyed sgrub thabs yod pa ni
rnal 'byor rgyud kyi rjes 'brangs nas
de yi lugs bzhin mdzad pa yin (285)

de ltar byed na smyung gnas med
bdag nyid lha ru bskyed pa la
mchod na bsod nams brnyas na sdig (286)

gal te smyung gnas byed 'dod na
rang nyid tha mal nga rgyal gyis
bris sku cho ga bzhin bris la
rje dpon bzhin du dngos grub blang (287)

de la sha chang gtor ma med
gla rtsi la sogs srog chags dang
'brel pa'i mchod pa thams cad spongs (288)

gu lan mchod pa'i lhag ma dang
gtor ma'i kha zas 'dir mi za
lha la phul ba'i dman ma sogs
za dang 'gom pa gnyis ka bkag (289)

dkar gsum la sogs kha zas dang
gtsang sbra la sogs brtul zhugs kyis
bya ba'i rgyud kyi gsang sngags 'grub (290)

spyod dang rnal 'byor rgyud gnyis su
las tshogs bsgrub pa 'ga' zhig la
gtsang sbra dka' thub bshad pa yod
gzhan du dka' thub smyung gnas sogs
brtul zhugs khyad par gtsor mi mdzad (291)

rang nyid lha yi rnal 'byor bsgom
gla rtsi'i reng bu la sogs pa
srog chags yan lag las byung ba'i
mchod pa rnams kyang 'dir mi 'gog (292)

sangs rgyas mchod pa'i lhag ma rnams
sdig pa spang phyir bza'o zhes
rab tu gnas pa'i rgyud las gnang
'byung po'i gtor ma 'dir mi za (293)

rnal 'byor chen po'i rgyud rnams las
a ba dhū tī'i spyod sogs la
'byung po'i gtor ma za ba'ang gnang
dka' thub la sogs brtul zhugs 'gog (294)

'jug pa bde ba'i rnal 'byor gyis
gsang sngags rgyal po tshe 'dir 'grub
'di dag rgyas par bla ma mchog
mkhas pa'i gsungs las shes par gyis (295)

grub mtha'i rnam dbye mi shes shing
rgyud sde'i khyad par ma phyed par
cho ga thams cad dkrugs nas ni
rang bzo'i rnam thar spyod pa mtshar (296)

dbang bzhi yongs su rdzogs pa dang
dang por rang gi khyim du bsgom (297)

brtan pa thob nas dur khrod sogs
brtan pa chen po thob nas ni
lus dang ngag gi brda rnams la
legs par sbyang(s?)shing de nyid rtogs (298)

sa rnams bgrod par bya ba dang
yul rnams dbang du bsdu ba'i phyir
gnas dang nye ba'i gnas la sogs
yul chen sum cu so bdun du
rig pa'i brtul zhugs spyod phyir rgyu (299)

lugs 'di rnal 'byor chen po yi
rgyud dang bstan bcos rnams las gsungs
'di 'dra'i spyod pa shes nas ni
tshe 'di nyid la rdzogs sangs rgya (300)

deng sang gsang sngags mi shes par
sngags kyi lugs su 'chos pa mthong
rim pa gnyis po mi bsgom na
yul chen sum cu so bdun du
'gro ba sangs rgyas kyis ma gsungs (301)

rim pa gnyis po mi bsgom pa'i
sgom chen bzang yang pha rol tu
phyin pa'i sgom chen las ma 'das
mdo las yul chen de dag tu
'gro ba'i cho ga bshad pa med (302)

gal te gsang sngags mi bsgom zhing
rtogs pa yod par rlom pa yis
yul der phyin na bar chad 'byung (303)

ci yang med pa'i sgom chen gyis
phyin yang phan gnod gang yang med (304)

u rgyan dzā landha ra dang
gangs can de bī ko ṭa sogs
kla klo blun po mu stegs byed
'brog pa rnams kyis gang mod kyang
de dag grub pa thob bam ci (305)

gsang sngags bsgom pa'i rtogs pa can
brda don 'phrod pa'i skal bar ldan
de la yul der gnas pa yi
mkha' 'gro rnams kyis byin gyis rlob
'di don rnal 'byor chen po yi
rgyud sde rnams su legs par ltos (306)

des na gsang sngags mi bsgom par
yul chen bgrod pa don med yin (307)

dpal ldan dus kyi 'khor lo dang
mngon pa'i gzhung las gsungs pa yi
gangs ri gser gyi bya skyibs dang (308)

dzam bu'i shing dang sa srung bu
glang chen lnga brgyas bskor ba dang
dgra bcom lnga brgya bzhugs pa'i gnas
gangs can de ni ti se min
ma dros rgya mtsho ma pham min (309)

glang po rnams kyang de na med
de bzhin dzam bu'i ljon pa dang
gser gyi bya skyibs ga la yod
de yi gtan tshigs 'di ltar yin (310)

dpal ldan dus kyi 'khor lo las
chu bo si tā'i byang phyogs na
ri bo gangs can yod par gsungs
de yi 'gram na shambha la
grong khyer bye ba dgu bcu drug (311)

de na rgyal po'i pho brang mchog
ka la pa zhes bya ba yod
de na sprul pa'i rgyal po rnams
lo grangs brgyad brgyar chos gsung ngo (312)

de na nags tshal sna tshogs dang
bza' shing ra ba du ma yod
snyigs ma'i dus su 'phags pa'i yul
kla klo'i chos kyis gang bar 'gyur
de nas kla klo'i rdzu 'phrul gyis
shambha la ru dmag 'dren 'gyur (313)

de tshe phyag na rdo rje yi
sprul pa drag po zhes bya ba'i
rgyal pos kla klo kun bcom nas
'phags pa'i yul gyi bar du yang
sangs rgyas bstan pa spel bar gsungs (314)

des na ri bo gangs can du
rdzu 'phrul med pas 'gro mi nus (315)

mngon pa las kyang 'di skad du
'di nas byang du ri nag po
dgu 'das gangs ri'o de nas ni
spos ngad ldan pa'i tshur rol na
chu zheng lnga bcu yod pa'i mtsho
zhes sogs mtshan nyid rgyas par gsungs (316)

der ni rdzu 'phrul mi ldan pas
bgrod par bya ba min zhes bshad (317)

da lta'i ti se 'di la ni
mtshan nyid 'di dag gang yang med (318)

mu stegs byed pa'i gzhung las kyang
shar nub gnyis kyi rgya mtsho'i bar
gangs can gyis ni khyab par bshad
ha nu manthas 'phangs pa yi
gangs ri'i dum bu tshar ba zhig
ti se yin zhes grog mkhar smra (319)

des na dbang phyug chen po'i gnas
sa srung bu yis bstan pa'i sa
dgra bcom lnga brgya bzhugs pa'i yul
da lta'i ti se 'di ma yin (320)

rma bya chen mo'i mdo las kyang
gangs can ti se tha dad gsungs (321)

phal po che yi mdo las kyang
ma dros pa yi chu zheng du
dpag tshad lnga bcu lnga bcur gsungs
sa gzhir rin chen gseg ma bdal
ngos ni rin chen pha gur brtsegs (322)

de las 'bab pa'i chu bo bzhi
ganggā glang chen kha nas ni
dngul gyi bye ma 'dren cing 'bab
si tā seng ge'i kha nas ni
rdo rje'i bye ma 'dren cing 'bab (323)

sindhu glang gi kha nas ni
gser gyi bye ma 'dren cing 'bab
pakṣu rta yi kha nas ni
bai ḍū rya sngon 'dren cing 'bab (324)

thams cad kyi ni kha zheng la
dpag tshad re re yod par gsungs
chu bo de bzhis ma dros la
lan grangs bdun bdun g.yas bskor nas
phyogs bzhi dag tu 'bab par bshad (325)

de yi bar mtshams thams cad ni
utpal padma la sogs kyi
me tog rnam pa sna tshogs dang
rin chen ljon shing sna tshogs kyis
rab tu gang bar gnas pa yin (326)

de sogs mtshan nyid rgyas par ni
phal po che yi mdo sder ltos (327)

da lta'i ma pham 'di la ni
mtshan nyid de dag gang yang med (328)

de la kha cig 'di skad du
bya rgod phung po'i ri la yang
dkon brtsegs bzhin du da lta med
dus kyi stobs kyis yul kun yang
rnam pa 'gyur bar snang zhes zer (329)

'di yang phye ste bshad kyis nyon
dngos po'i gnas lugs 'chad pa dang
skyon yon bsngags pa rnam gnyis yod (330)

skyon dang yon tan sgrogs pa na
snyan ngag mkhan gyi lugs bzhin du
bya rgod phung po'i ri la yang
mtho ba zlum pa la sogs bshad
bod kyi thang chen ji bzhin du
'phags pa'i yul gyi ri chen yin (331)

de ltar 'chad la snyan ngag mkhan
skyon du brtsi ba gang yang med
dngos po'i gnas lugs 'chad pa na
lhag chad 'khrul pa byung ba la
de la mkhas rnams skyon du brtsi (332)

dper na ba lang bsngags pa'i tshe
gangs ri'i phung po 'gro shes pa'am
sprin chad pa yi dum bu dang (333)

rwa rtse rdo rje 'dra ba dang
rmig pa indra nī la dang
rnga ma dpag bsam ljon pa sogs (334)

gzhan yang skyes bu bsngags pa na
bzhin la nyi ma zla ba dang
so la gangs ri'i phreng ba sogs
rgya che ba la nam mkha'i dpe (335)

chung la rdul phran dpe sbyor dang
rags pa'i dpe la ri rab dang
byi ba la ni glang chen dpe
phyug po la ni rnam thos bu (336)

rgyal phran la yang brgya byin dpe
dge ba'i bshes gnyen phal pa la'ang
sangs rgyas lta bur bsngags pa ni
snyan ngag mkhan la bkag pa med (337)

dngos po'i gnas lugs 'chad pa'am
mtshan nyid gtan la 'bebs pa na
gnas lugs ji bzhin ma yin pa
bshad na mkhas rnams ga la dga' (338)

des na bya rgod phung po sogs
bsngags pa snyan ngag lugs bzhin yin
gangs can ma dros la sogs pa
dngos po'i gnas lugs 'chad pa'am
de la 'khrul na kun mkhyen min (339)

snyigs ma'i dus kyi shugs brtas pas
cung zad ngan par 'gro srid kyi
thams cad 'khrul par ga la srid (340)

tsa ri tra zhes bya ba'i yul
lho phyogs rgya mtsho'i 'gram na yod
tsa ri tsa gong de ma yin (341)

de bī ko ṭa'i gnas gzhan zhig
tsa ri yin zhes la la smra
rdo rje mkha' 'gro'i rgyud las ni
de bī ko ṭar bha tra gnas
zhes gsungs gzhan yang de nyid las (342)

bod yul lhan cig skyes ma ni
rdo ba'i phug la brten te gnas
yul der gnas pa'i lha mo ni
bha tra'i shing la brten zhes gsungs (343)

de yi phyogs na bha tra'i shing
yod na yul de 'gal ba med (344)

ti se dang ni tsa ri sogs
gal te gnas chen yin na yang
yul der 'gro ba'i gang zag ni
dbang bskur thob cing dam tshig ldan (345)

brda dang brda yi lan shes shing
rim gnyis rtogs pa brtan pa yis
spyod pa'i don du rgyu bar gsungs
de lta min pa'i gang zag gis
yul der 'gro ba rgyud las bkag (346)

kha cig dkar po chig thub las
'bras bu sku gsum 'byung zhes zer
gcig las 'bras bu 'byung mi nus
gal te gcig las 'bras bu zhig
byung yang nyan thos 'gog pa bzhin
'bras bu de yang gcig tu 'gyur (347)

'ga' zhig chig thub bsgoms pa yi
rjes la bsngo ba bya dgos zer
'o na chig thub gnyis su 'gyur (348)

de la'ang skyabs 'gro sems bskyed dang
yi dam lha bsgom la sogs pa
dgos na chig thub du mar 'gyur
des na chig thub 'di 'dra'i lugs
rdzogs sangs rgyas kyis gsungs pa med (349)

thub pas stong nyid bsngags pa ni
dngos por 'dzin pa bzlog phyir yin
sangs rgyas phyag 'tshal brjod tsam gyis
'khor ba las ni thar ces gsungs (350)

de bzhin mchod rten bskor ba dang
rten 'brel tsam zhig thos sogs dang
sngags 'bru 'ga' zhig dran tsam gyis
sdig pa kun las grol 'gyur zhes
gsungs pa'i dgongs pa mi shes par
tshig 'bru tsam la brten mi bya (351)

mda' rkyang la ni byed pa med
gzhu bzang 'phen pa mkhas gyur na
de yis 'dod pa'i bya ba 'grub (352)

de bzhin stong nyid rkyang pa la
byed pa ci yang yod ma yin
thabs dang shes rab legs 'brel na
'dod pa'i 'bras bu rim bzhin thob (353)

rdo rje gur las 'di skad gsungs
gal te stong pa thabs yin na
de tshe sangs rgyas nyid mi 'byung (354)

'bras bu rgyu las gzhan min phyir
thabs ni stong pa nyid ma yin
lta ba rnams las bzlog pa dang
bdag tu lta ba tshol rnams kyi
bdag zhen bsam pa bzlog pa'i phyir
stong pa rgyal ba rnams kyis gsungs (355)

de phyir dkyil 'khor 'khor lo zhes
thabs ni bde ba'i sdom pa ste
sangs rgyas nga rgyal rnal 'byor gyis
sangs rgyas nyid du nges par 'grub (356)

de sogs shin tu gsal bar gsungs
rnam snang mngon byang las kyang ni (357)

thabs dang mi ldan ye shes dang
bslab pa dag kyang gsungs pa ni
dpa' bo chen pos nyan thos rnams
de la gzhug pa'i phyir gsungs so (358)

gang dag dus gsum mgon po rnams
thabs dang shes rab ldan pa la
bslabs nas bla med theg pa ni
'dus ma byas pa des thob bo (359)

zhes gsungs pa yang shes par gyis
chos kyi grags pas rnam 'brel las
rnam pa du mar thabs mang po
yun ring dus su goms pa las
de la skyon dang yon tan dag
rab tu gsal ba nyid du 'gyur (360)

des na thugs kyang gsal ba'i phyir
rgyu yi bag chags spangs pa yin
thub chen gzhan don 'jug can gyi
bse ru sogs las khyad 'di yin (361)

de don phyir na thabs goms pa
de nyid ston pa yin par bzhed
ces gsungs pa yang de nyid yin (362)

des na thabs la ma sbyangs na
shes bya thams cad mkhyen pa dang
gzhan don mdzad pa mi srid do (363)

thags kyi rgyu rnams phal cher mthun
sbun gyi dbye bas bzang ngan 'byung
de bzhin stong nyid phal cher mthun
'bras bu'i bzang ngan thabs kyis byed (364)

stong nyid lta bas mya ngan 'da'
thabs la mkhas na rdzogs 'tshang rgya
des na sangs rgyas thob 'dod na
thabs mkhas pa la nan tan gyis (365)

dgra bcom pa dang rang sangs rgyas
rdzogs pa'i sangs rgyas rnam pa gsum
rnam par grol bar mtshungs na yang
bzang ngan thabs kyis phye ba yin (366)

de yang mdo sde rgyan las ni
ji ltar mdud pa'i bye brag gis
gos la tshon bkra mi bkra ba (367)

de bzhin 'phen pa'i dbang gis ni
grol ba'i ye shes bkra mi bkra
de skad gsungs pa'ang don 'di yin (368)

slob dpon ma ti tsi tras kyang
bse ru'i rwa dang 'dra gang dang
gang yang khyod kyi rjes 'gro slobs
zhi ba tsam gyis khyod dang mtshungs
bsam yas yon tan tshogs kyis min
zhes gsungs pa yang don 'di yin (369)

des na sangs rgyas thob 'dod na
stong pa nyid la 'dris par gyis
thabs mkhas pa la 'bad pas sgoms (370)

stong nyid la ni 'dris bya yi
stong nyid mngon du ma byed ces
shes rab pha rol phyin las gsungs (371)

stong nyid rkyang pa bsgoms na ni
stong nyid nyid kyang rtogs mi nus
gal te stong nyid rtogs na yang
nyan thos kyi ni 'gog par ltung (372)

'phags pa dkon mchog brtsegs pa las
seng ge gang la'ang mi 'jigs mod
me chen mthong na 'jigs pa skye
de bzhin byang chub sems dpa' yang
chos gzhan gang la'ang mi 'jigs kyang
stong pa nyid la skrag ces gsungs (373)

de yi dgongs pa 'di ltar yin
thabs dang bral ba'i stong nyid kyis
mya ngan 'das par 'gyur phyir ro (374)

la la stong nyid bsgoms pa las
'bras bu sku gsum 'dod pa dang
la la zung 'jug bsgoms pa las
'bras bu 'od gsal 'dod pa yod
rgyu 'bras phyin ci log pa'i phyir
gnyi ga yang ni skyon can yin (375)

kha cig sa lam mi bgrod par
rdzogs 'tshang rgya bar 'dod pa dang
ti se la sogs bskor ba dang
rtsa mdud med sogs 'dod pa yang (376)

rgyud sde'i dgongs pa ma shes pas
de dag shin tu 'gal ba yin (377)

phyi ru yul rnams bgrod pa dang
nang du rtsa mdud grol ba ni
sa bcu la sogs bgrod pa yi
rten 'brel nyid kyis 'byung ba yin (378)

'di don rnal 'byor chen po yi
rgyud kyi sa lam skabs su ltos
des na sa lam mi bgrod pa'i
yul sogs bgrod pa bzhad gad gnas (379)

la la dbang bzhi mi 'dod cing
bskyed rim la sogs lam bzhi po'i
rnam par gzhag pa mi 'dod par
rdo rje theg pa'i 'bras bu ni
sprul sku la sogs sku bzhi zhes
'dod pa de yang log shes yin (380)

kha cig 'bras bu'i mthar thug ni
'od gsal yin zhes smra ba thos (381)

'di ni 'phags pa'i dgongs pa min
rim lnga dang ni spyod bsdus su
'od gsal pa las zung 'jug skur
ldang ba mthar thug yin par gsungs (382)

la la grub thob ngan zhes zer
rtogs ldan bzang ba yin no lo
grub thob brgyad cu'i nang na yang
rtogs ldan med ces zer ba thos (383)

'di 'dra 'phags pa'i gang zag dang
bla ma rnams la skur 'debs yin
'di 'dra 'dzin pa lta ci smos
thos par gyur kyang rna ba dgab (384)

de yi 'thad pa bshad kyis nyon
grub thob chung ngu mthong lam yin
grub thob 'bring po sa brgyad pa
grub pa chen po sangs rgyas sa
'phags pa min la grub thob med (385)

mdo sde rgyan las 'di skad gsungs
grub pa dag dang ma grub dang
grub pa dag tu shes par bya
ma grub pa yang grub pa dang
grub pa dag tu yang dag 'dod
ces gsungs dgongs pa de nyid yin (386)

rnal 'byor dbang phyug chen po yis
lam 'bras las kyang de skad gsungs
nges kyi grub thob de 'dra yin (387)

rtogs ldan mtshan nyid 'di yin zhes
mdo rgyud kun las gsungs pa med
des na rtogs ldan blun po la
grags kyi mkhas pa rnams la min (388)

la la nyams dang go ba dang
rtogs pa zhes bya rnam pa gsum
nyams ni ngan la go ba 'bring
rtogs pa bzang ba yin ces zer (389)

'di yang re zhig brtag par bya
nyams zhes bya ba nyams myong la
zer na sems yod thams cad la
myong ba de yang yod pa yin (390)

gal te bsgoms pa'i nyams myong la
zer na tshogs lam chung ngu nas
mthar phyin lam gyi bar du yod (391)

'on te so so rang rig pa'i
ye shes yin na 'phags pa yi
gang zag rnams la nyams de yod (392)

go ba dang ni rtogs pa gnyis
rnam grangs sgra yin ngo bo gcig
rgya skad gcig la lo tsā ba'i
'gyur gyi dbye ba kho nar zad (393)

rtogs pa gsal dang mi gsal la
go dang rtogs par 'dogs na thogs
gzhung lugs 'ga' las bsgoms pa yi
ting 'dzin nyams kyi snang ba ste
rdzogs sangs rgyas kyi ye shes la
dag pa'i snang bar bshad pa yod (394)

bsgoms nyams skyon med ces bya ba
sangs rgyas sa la bshad pa'ang mthong
de 'dra'i nyams dang rtogs pa la
bzang ngan rnam par dbye ba med (395)

rtse gcig dang ni spros bral dang
ro gcig dang ni bsgom med bzhi
rtse gcig mthong lam spros bral ni
sa bdun par yin ro gcig ni
dag pa'i sa gsum bsgom med ni
sangs rgyas sa zhes la la zer (396)

'di yang phye ste bshad kyis nyon
so so'i skye bo nyid yin yang
gal te chos mthun tsam brtsi'am
'on te 'phags pa nyid yin pa'i
bden pa'i sa lam dngos su byed (397)

so so'i skye bo'i gang zag la
chos mthun tsam zhig sgrig na ni
chos nas gsungs na 'gal ba med (398)

dper na rmi lam nges bstan las
thub pa'i mchod rten 'jim pa las
byas pa mthong na sa dang po
rdo las byas mthong sa gnyis pa (399)

rdo thal gyis byugs sa gsum pa
stegs bu gdugs byas sa bzhi pa
rdo skas byi dor byas sa lnga
gser gyis sbrel mthong sa drug pa (400)

rin chen dra bas g.yogs pa bdun
g.yer kha'i dra bas g.yogs pa brgyad
sa dgu dang ni bcu pa la
rmi lam logs pa mthong med gsung (401)

de sogs rmi lam bye brag la
sa bcu'i dbye ba mdzad pa mthong
'di ni mos pas spyod pa yi
sa bcu yin gyi 'phags pa'i min (402)

de bzhin rtse gcig la sogs la'ang
gal te mdo dang rgyud sde las
mos pa spyod pa'i sa lam du
gsungs pa mthong na mi 'gal mod
'on kyang 'di 'dra bshad pa med (403)

ci ste 'phags pa'i sar byed na
mdo rgyud kun dang 'gal bar 'gyur (404)

kha cig theg pa rang sa na
bden pa yin zhes kun la sgrogs
'di yang brtag par bya bas nyon (405)

gal te smras tshad bden na ni
brdzun tshig shes bya la mi srid (406)

'on te grub mtha' kun bden na
'tshe ba chos su smra ba dang
'jig rten pha rol med pa sogs
lta log thams cad bden par 'gyur (407)

gal te mu stegs mchog rnams la
rtag pa'i dngos po la sogs pa
brdzun pa'ang du ma yod mod kyang (408)

sbyin dang tshul khrims bzod pa sogs
bden pa'ang du ma yod pa'i phyir
bden pa'i cha nas grub mtha' kun
rang sa na ni bden snyam na (409)

sbyin sogs phal cher bden mod kyang
skyabs gnas dang ni lta ba dang
thabs kyi gnad rnams 'khrul pas na
chos gzhan bzang yang skyob mi nus (410)

ci ste sangs rgyas theg pa kun
rang sa na ni bden snyam na
'di yang cung zad brtag par bya (411)

sangs rgyas gsung la drang don dang
nges don rnam pa gnyis su yod
sgra yang ji bzhin pa dang ni
ji bzhin min pa gnyis su gsungs (412)

theg pa yang ni 'jig rten dang
'jig rten 'das pa gnyis su gnas
bshad pa yang ni dgongs pa dang
ldem por dgongs dang drang po ru
dgongs pa zhes bya rnam gsum yod (413)

de la 'jig rten mthun 'jug la
dgongs nas phyi rol don du gsungs
tha snyad dpyod pa'i rigs pa la
dgongs nas chos rnams sems su gsungs
dam pa'i don la dgongs nas ni
chos kun spros pa bral zhes gsungs (414)

des na drang pa'i don dang ni
ji bzhin min pa'i sgra dag dang
dgongs pa dang ni ldem dgongs dang (415)

'jig rten pa yi theg pa la
dgongs te gsungs pa'i mdo rgyud kun
de ltar bden par mi bzung ngo (416)

nges pa'i don dang ji bzhin sgra
'jig rten 'das pa'i theg pa dang
drang por dgongs pa rnams la ni
ji skad gsungs bzhin bden par gzung (417)

gal te mu stegs byed la yang
byams dang snying rje sbyin la sogs
bden pa'i chos kyang mang po snang (418)

sangs rgyas gsung 'ang drang don dang
dgongs pa dang ni ldem dgongs sogs
bden pa min pa'ang gsungs pas na
bden brdzun gnyis ka mtshungs pa la
sangs rgyas gsung len mu stegs byed
spong ba'i rgyu mtshan ci zhe na (419)

sangs rgyas drang don gyis khrid nas
bden pa nyid la sbyor bar mdzad
mu stegs bden pas khrid nas ni
brdzun pa nyid la sbyor bar byed (420)

des na bdag cag sangs rgyas la
gus pa'i rgyu mtshan de ltar yin
de bzhin gangs can 'di na yang
rnam thar bzang po bstan nas ni
log pa'i chos la sbyor mthong nas
mu stegs chos bzhin nged kyis spangs (421)

theg pa sna tshogs tshul bstan nas
gnad rnams sangs rgyas gsung bzhin du
yang dag ston mdzad bla ma de
sangs rgyas nyid du bdag gis bzung (422)

chos gzhan legs par ston na yang
chos kyi gnad rnams bcos pa ni
shin tu 'jigs pa chen por blta (423)

de 'dra ba las skyon byung mang
'das pa'i dus na sngon byung pa
langka mgrin bcu zhes bya bas
'bad pas dbang phyug chen po bsgrubs (424)

lo grangs sa ya bcu gnyis dang
phyed kyis lhag pa'i dngos grub byin
khyab 'jug 'phrag dog gis gzir nas
mgrin bcu la ni 'di skad smras (425)

khyod kyi 'bad pa che mod kyi
dbang phyug gi ni dngos grub chung
da dung sngar gyi ma yin pa
sa ya phrag phyed thub pa slongs (426)

mgrin bcus bden par bsams nas ni
dbang phyug la ni don de zhus
dbang phyug chen pos de byin pas
gnad bcos pa yi tshig de yis
sngar gyi dngos grub thams cad yal (427)

gser can gyi ni dngos grub kyang
de 'dra'i tshul gyis nyams zhes thos
oṃ med pa yi gsang sngags la
g.yon can gyis ni oṃ bcug pas
sngags kyi nus pa nyams pa mthong (428)

de bzhin swāhā hūṃ phaṭ sogs
yod pa rnams la phri ba dang
med pa rnams la bsnan pa dang
gzhan yang sngags kyi gnad rnams la
g.yon can rnams kyis bcos pa yis (429)

gsang sngags dag gi nus pa rnams
nyams shing 'gyangs pa mang po mthong (430)

de bzhin chos kyi gnad rnams kyang
cung zad cung zad bcos pa las
dngos grub nyams par 'gyur bar gsungs (431)

de phyir chos gzhan legs na yang
gnad rnams bcos na thams cad 'jig
des na nyan thos theg pa la
sdom pa dang ni bden bzhi'i gnad
bcos na nyan thos chos kun 'jig (432)

theg pa che la sems bskyed dang
de yi bslab bya'i gnad bcos na
theg pa chen po'i chos kun 'jig
gsang sngags la ni dbang bskur dang
rim pa gnyis kyi gnad bcos na
gsang sngags kyi ni chos kun 'jig (433)

des na da lta'i chos 'ga' la
gnad kyi gnas rnams bcos pa ru
dogs pa'i chos lugs 'ga' zhig yod (434)

de yang mdo tsam bshad kyis nyon
so sor thar pa'i sdom pa ni
byang chub bar du blangs gyur na
so sor thar pa ci nas 'jig
'di yang gnad rnams bcos par dogs (435)

byang chub sems dpa'i sdom pa la
dbu ma'i lugs bzhin mi byed par
sems tsam pa yi cho ga ni
skye bo kun la byed pa mthong (436)

'di yi cho ga nges par 'jig
'di yang gnad rnams bcos par mthong (437)

sems bskyed kyi ni bslab bya'i mchog
bdag gzhan brje ba'i byang chub sems
bsgom du mi rung zhes smra ba
'di yang gnad rnams bcos par mthong (438)

gsang sngags kyi ni dbang bskur ba
med kyang gsang sngags bsgom rung zer
rdo rje 'chang gis bkag pas na
'di yang gnad rnams bcos par dogs (439)

gsang sngags lam gyi mchog gyur pa
rim gnyis tshul bzhin mi bsgom par
rang bzo'i gdams ngag du ma yis
blun po nges shes skyed pa thos (440)

mdo rgyud kun las 'di bkag pas
'di yang gnad rnams bcos par dogs
bskyed pa'i rim pa'i mthar thug pa
dbu rgyan la ni rigs bdag 'byung (441)

rigs bdag de ni bla ma yin
'di ni gal te 'chol gyur na
dngos grub med par rgyud las gsungs
'on kyang bla ma spyi bo ru
bsgom bya min zhes la la zer
'di yang gnad rnams bcos par dogs (442)

yod pa'i dge ba zhes bya ba
chos kyi dbyings la bsams nas ni
de ni bsngo ba'i rgyur byed pa
dmigs pa med pa'i chos kyi dbyings
dmigs pa'i dge bar bskur ba 'di (443)

bsngo ba dug dang bcas par gsungs
'di yang gnad rnams bcos par dogs (444)

de bzhin gtum mo bsgom pa dang
phyag rgya chen po la sogs dang
dam tshig dang ni sdom pa yi
gnad rnams bcos pa mang mod kyi
gsang sngags yin phyir 'dir mi bshad (445)

chos rnams kun gyi rtsa ba ni
stong nyid snying rje'i snying po can
thabs dang shes rab zung 'jug tu
mdo rgyud kun las rgyal bas gsungs (446)

la la spros bral rkyang pa ni
dkar po chig thub yin zhes zer
'di yang gnad rnams bcos par dogs (447)

gnad rnams min pa'i chos gzhan 'ga'
ma tshang ba dang lhag pa dang
cung zad 'khrul par gyur na yang
nyes pa chen po bskyed mi nus (448)

chos kyi gnad rnams bcos gyur na
chos gzhan bzang yang 'tshang mi rgya
dper na 'gro ba'i srog rtsa dang
ljon shing rnams kyi rtsa ba dang
sa bon gyi ni skye sa dang (449)

thags rnams kyi ni srog shing dang
bcud kyis len gyi rtsa ba dang
dbang po rnams kyi gnad rnams ni
'chugs na bsgrub tu mi rung bzhin (450)

de bzhin chos kyi gnad 'chugs na
legs legs 'dra yang 'bras bu med
des na la la 'khrul yang bla
gnad rnams 'khrul med dpyad dgos so (451)

de la gnad rnams 'chos pa'i bdud
la la sangs rgyas dngos su ston (452)

kha cig mkhan po slob dpon dang
bla ma'i cha lugs 'dzin pa dang
pha ma'am nye du'i cha lugs kyis
sems can rnams la slu bar byed (453)

'ga' zhig rtsub mor smra byed cing
bsdigs pa'i tshul gyis sgyur bar byed
la la 'jam por smra byed cing
byams pa'i tshul gyis slu bar byed (454)

la la sangs rgyas gsungs pa'i lung
phyin ci log tu bshad nas sgyur
la la rigs pa bzang po la
ngan pa yin zhes bshad nas bsgyur (455)

la la rigs pa ngan pa la
bzang po lta bur bcos nas bsgyur
la la zas nor ci 'dod pa'i
rngan pa byin nas chos log ston (456)

la la lus dang sems la ni
ting 'dzin cung zad bskyed nas kyang
de la yid ches skyes pa dang
log pa'i chos rnams bstan nas slu (457)

la la mngon par shes pa dang
rdzu "phrul cung zad bstan nas kyang
blun po yid ches bskyed nas ni
phyi nas chos log ston par byed (458)

la la nga yis 'di ltar bsgoms
de la rtogs pa 'di skyes pas
khyed kyang 'di ltar gyis shig ces
rang gi nyams myong yin pa yi
tshul du byas nas log par 'chos (459)

mdor na sangs rgyas gsung rab dang
phal cher mthun par ston byed cing
gnad rnams log par ston pa'i chos (460)

legs legs 'dra bar ston na yang
bdud kyi byin rlabs yin no zhes
mdo rgyud kun las gsal bar gsungs (461)

'di dag ji ltar byung ba'i tshul
mdo tsam nga yis bshad kyis nyon
rin chen bzang po bzhugs pa'i tshe
sangs rgyas skar rgyal zhes bya ba
dpral ba nas ni 'od 'byin cing
bar snang la ni skyil krung 'cha' (462)

res 'ga' 'jag ma'i khri la sdod
stong pa nyid kyi chos rnams ston
byams dang snying rje che bar snang
de yi chos kyis gzhan dag la
ting nge 'dzin yang skye bar byed (463)

de la 'jig rten thams cad mos
shākya'i rgyal po'i bstan pa dang
'dra min cung zad bcos par 'chad (464)

de yi bstan pa shin tu 'phel
de tshe rin chen bzang po yis
sgrub pa zla ba drug mdzad nas
ting 'dzin brtan pas de drung byon (465)

sangs rgyas skar rgyal bar snang la
skyil krung bcas nas chos 'chad tshe
rin chen bzang pos gzigs tsam gyis
sa la lhung nas brgyal zhes grag (466)

gal te rin bzang zhes bya ba'i
skyes mchog de tshe mi bzhugs na
sangs rgyas skar rgyal zhes bya ba'i
chos log bstan pa 'byung zhes gsungs (467)

nag po'i phyogs la dga' ba yi
skar rgyal zhes bya'i klu chen zhig
skyes ngan zhig la zhugs nas ni
sangs rgyas gzugs su brdzus zhes gsungs (468)

'di 'dra'i rigs kyi bdud rigs 'ga'
mi'am 'phags pa'i gzugs bzung nas
log pa'i bstan pa spel ba'i phyir
chos dang bsres nas gnad rnams su
log chos bsres nas 'chad pa srid (469)

dper na kha zas bzang po la
sbyar ba'i dug gis phal cher gsod
dug rkyang yin par shes na ni
'ga' yang gsad par nus ma yin (470)

de bzhin chos bzang 'ga' zhig la
chos log bslad pas pha rol slu
chos log rkyang par go na ni
'ga' yang bdud kyis slu mi nus (471)

ri dags rnga ma ma bstan na
bong sha btsong bar mi nus ltar
de bzhin bzang spyod ma bstan na
log pa'i chos kyis slu mi nus (472)

bdud kyi byin rlabs thams cad kyang
ngan pa kho nar nges pa min (473)

'on kyang bzang po'i nang nas ni
gnad rnams cung zad bcos pa yis
phan pa lta bus pha rol slu (474)

'di 'dra shes par byas nas ni
chos kyi gnad rnams mdo rgyud bzhin
ma bslad par ni legs par zung
shing rta'i srog shing chag gyur na
'khor lo bzang yang 'gro mi nus (475)

srog gi dbang po 'gags gyur na
dbang po gzhan dag bya byed med
de bzhin chos kyi gnad 'chugs na
chos gzhan bzang yang nus med 'gyur (476)

rdzogs sangs rgyas las mkhas pa yi
gang zag 'jig rten gsum na med
des na de yis gsungs pa yis
mdo rgyud rnam par dkrug mi bya (477)

mdo rgyud dkrugs na chos spong zhing
'phags pa rnams kyang smad 'gyur zhes
mgon po byams pas rgyud blar gsungs (478)

'khrul pa'i grub mtha' sun 'byin pa'i
rnam gzhag cung zad bshad kyis nyon
mu stegs ston pa dbang phyug sogs
mnan pa'i sangs rgyas mthong nas ni
de bzlog pa yi bris sku zhig
mu stegs dbyangs can dga' bas byas (479)

mkhas pa chen po dznyāna shrīs
de dang rtsod pa'i rtsod grwa ru
rang gzhan gnyis ka'i sde pa dang
rgyal po sogs kyi dpang po'i grwar
sangs rgyas mnan pa rang bzo yin (480)

des na 'khrul pa yin par bsgrags
des kyang dbang phyug mnan pa yi
sangs rgyas rang bzo yin zhes bsgres (481)

de la mkhas pas 'di skad brtsad
sangs rgyas mnan pa khyed kyi gzhung
khungs ma rnams nas bshad pa med (482)

mu stegs mnan pa nged kyi rgyud
gdod ma nyid nas yod pa yin
des na nged kyi rang bzo min (483)

de nas spobs pa med gyur tshe
rgyal po khyod kyi yul 'di ru
'di 'dra'i rang bzo 'phel na ni
da dung rang bzo gzhan 'byung bas
bstan pa spyi la gnod pa 'di
kho rang la yang cis mi gnod (484)

'di 'dra'i rang bzo'i chos lugs ni
sangs rgyas pa la byung na yang
rgyal po khyod kyis dgag dgos so
de skad bsgo nas gyeng ris bsubs (485)

phyi nas grub mtha' brtsad pa la'ang
mu stegs grub mtha' pham mdzad nas
sangs rgyas bstan pa 'phel zhes thos (486)

gal te mu stegs byed pa'i gzhung
gdod nas grub pa'i rigs byed las
chos log de 'dra bshad na yang
rang bzo yin zhes byar mi rung (487)

grub mtha'i rnam gzhag bzung nas ni
rigs pa gzhan gyis sun dbyung dgos
bdag dang gzhan gyi grub mtha' la'ang
gal te 'gal ba snang na ni
rigs pa dag dang 'gal gyur na
de ni rigs pas sun phyung shig (488)

gal te lung dang 'gal gyur na
de ni legs par sun 'byin pa'i
gdams ngag cung zad bshad kyis nyon (489)

pha rol lung de khas len cing
de dang 'gal ba'i chos spyod na
lung dang 'gal bas sun dbyung bya (490)

gal te lung de khas mi len
rang gi lung gzhan khas len na
de tshe nged kyi lung gis ni
de yi chos log dgag mi nus (491)

'on kyang de yi lung nyid kyis
de yi chos log dgag dgos so (492)

dper na pha rol phyin pa ba
gal te chos log spyod na ni
gsang sngags gzhung dang 'gal lo zhes
de ni sun dbyung nus ma yin
de bzhin gsang sngags pa 'ga' zhig
lag len log par spyod gyur kyang (493)

pha rol phyin gzhung dang 'gal zhes
sun dbyung par ni nus ma yin
de ltar theg pa che chung la'ang
phan tshun gyi ni lung 'gal gyis
so so'i gzhung lugs dgag mi nus (494)

nyan thos gzhung lugs khas len cing
de yi lung dang 'gal gyur na
de yi lung gis dgag par nus (495)

de bzhin bka' gdams la sogs kyang
jo bo'i gzhung lugs khas len cing
de yi lung dang 'gal gyur na
bka' gdams pa la gnod pa yin (496)

de bzhin phyag rgya pa yang ni
na ro pa la mos byed cing
na ro'i gzhung dang 'gal gyur na
phyag rgya pa la gnod pa yin (497)

de bzhin gsang sngags spyod bzhin du
gsang sngags rgyud sde dang 'gal na
gsang sngags pa la gnod par 'gyur (498)

pha rol phyin pa'i lugs byed cing
mdo sde rnams dang 'gal gyur na
phar phyin pa la cis mi gnod (499)

de yi dpe brjod mdo tsam zhig
legs par bshad kyis mnyan par gyis
jo bo gsang sngags spyod bzhin du
gsang sngags spyod pa'i dus min zhes
smra ba jo bo'i lugs nyid dang
'gal ba yin par shes par bya (500)

sems bskyed jo bo'i lugs byed cing
jo bo gtan nas mi bzhed pa'i
sems bskyed kun la byed pa dang
don dam sems bskyed byed pa ni
gzhan dang 'gal ba smos ci dgos
rang lugs dang yang 'gal ba yin (501)

na ro ta pa dbang bskur dang
rim gnyis chos kyi gtso bor mdzad (502)

na ro'i brgyud pa 'dzin bzhin du
dbang dang rim gnyis mi bsgom pa
rgyud dang 'gal ba lta ci smos
rang lugs dang yang 'gal ba yin (503)

rdo rje phag mo'i byin rlabs ni
mar pa lho brag pa la med
mar pa'i brgyud pa 'dzin bzhin du
phag mos chos sgo 'byed pa ni
rgyud dang 'gal ba lta ci smos
rang lugs dang yang 'gal ba yin (504)

na ro chos drug zhes bya'i khrid
mid la yan chad de las med (505)

chos drug bor nas lam 'bras dang
phyag rgya chen po la sogs pa
gzhan gyi gdams ngag bsgom bzhin du
nā ro'i brgyud pa 'ded byed pa
gzhan dang 'gal ba blta cis smos
rang lugs dang yang 'gal ba yin (506)

gter nas byung ba'i glegs bam dang
gzhan nas brkus pa'i chos lugs dang (507)

brtsams chos dang ni rmi lam chos
blo bzung pa yi chos lugs la
rdo rje 'chang la brgyud pa snyeg (508)

de la'ang gzhan dag lung len pa
chos dang 'gal ba smos ci dgos
rang tshig dang yang 'gal ba yin (509)

gal te 'di 'dra'i rigs can gyi
'gal ba khas len snang gyur na
de yi rigs su shes par bya
mdor na chos dang 'gal ba yi
chos zhig gang na 'dug na yang
lung dang rigs pas sun phyung shig (510)

gal te mu stegs la sogs pa
lung de khas mi len pa dang
lung dang 'gal yang nged cag gi
bla ma'i bka' srol yin zer ba
de dag lung de mi len yang
rtsa ba'i brgyud pa gang yin dri (511)

gdod nas chos de yod na ni
'khrul yang mkhas pas bgrang rgyu med (512)

sems can las ngan spyod pa la
sangs rgyas kyis kyang ci byar yod (513)

gal te gdod nas med pa'i chos
glo bur byas pa yin na ni
kun gyis rang bzor go ba'i phyir
sangs rgyas pa'am mu stegs byed
su la 'dug kyang dor bya yin (514)

nged la'ang de 'dra 'dug na ni
mkhas pa rnams kyis bzhad gad gyis
gal te rgyal po'i khrims yod na
chad pas bcad pa'i 'os yin no (515)

nor la zog tshong byas pa la
rgyal po'i khrims la 'thug gyur na
chos log brdzun mas sbyar ba la'ang
rgyal po'i khrims la cis mi 'thug (516)

blun po mkhas par 'chos pa 'ga'
lung gi gnas skabs mi shes par
mdo rgyud lung sbyor byed mod kyi
de ni blun po'i kha shags ltar
gang du 'gro ba mi shes so (517)

dper na phyag dang mchod pa dang
sbyin dang tshul khrims sogs mi dgos
sems bskyed dbang bskur bya mi dgos (518)

bsam gtan klog pa 'dir mi dgos
dge dang sdig pa gnyis ka med
sangs rgyas sems can yod min sogs (519)

'di 'dra gsungs pa'i lung rnams kun
lta ba yin gyi bsgom pa dang
spyod pa gnyis kyi lung ma yin (520)

dbang med pa la dngos grub med
cho ga 'khrugs na las mi 'chags
log par spyad na ltung ba "byung
lha bsgom 'khrul na byin mi rlob
the tshom za na nyes pa skye (521)

des na cho ga ci byed kyang
shin tu dag par bya dgos zhes
de 'dra'i lung kun spyod pa dang
bsgom pa yin gyi lta ba min (522)

gzhan yang lung sbyor byed pa la
'jig rten pa dang 'jig rten las
'das pa'i gnas skabs rnam gnyis yod (523)

dbang dang dam tshig sdom pa sogs
'bad nas bsgrub par gsungs pa ni
'khor ba'i rgya mtsho ma brgal ba'i
'jig rten pa la gsungs pa yin (524)

dbang dang dam tshig sogs mi dgos
phyag dang mchod pa kun las grol
bsam gtan bsgom pa kun spangs te
lam kun gzings bzhin dor bya zhes
gsungs pa 'khor ba'i rgya mtsho las
brgal ba'i gang zag rnams la gsungs (525)

de 'dra'i gnas skabs shes nas ni
de dang 'tsham pa'i lung sbyor bya
de 'dra'i rnam gzhag mi shes pa'i
lung sbyor mkhas pa'i bzhad gad gnas (526)

mig ldan ji ltar lam nor yang
g.yang sar gom pa 'jog mi srid
de bzhin mkhas pa 'khrul na yang
sangs rgyas bstan las 'da' mi nus (527)

mig med gal te lam nor na
g.yang sar mchongs nas lhung bar 'gyur
de bzhin blun po 'khrul gyur na
sangs rgyas bstan las 'das te ltung (528)

chag tshad shes pa'i bzo la ni
ring thung byung yang sor gang yin
chag tshad med pa'i bzo 'ga' zhig
nyes na bzhad gad gnas su 'gyur (529)

de bzhin gzhung lugs shes pa'i mi
'khrul yang tshig don cung zad yin
gzhung lugs gang yang mi shes pa
'khrul na bstan pa 'jig la thug (530)

des na sangs rgyas bstan pa bzhin
bsgrub par 'dod na gzhung bzhin bya
mig mangs rgya dang ma 'brel na
rde'u mang yang shi ro yin
de bzhin khungs dang ma 'brel ba'i
chos lugs mang yang ro dang 'dra (531)

snyan brgyud dang ni chig brgyud du
grags pa'i chos lugs mang po yod
rgyud dang mthun na blang du rung
min na brdzun gyi bsdeb phyogs yin (532)

rmi lam gyi ni chos lugs dang
zhal mthong gi ni lha la sogs
'di dag mdo rgyud dang mthun na
blangs kyang skyon du 'gyur ba med (533)

mdo rgyud kun dang mi mthun na
bdud kyi byin rlabs yin zhes bya
bla ma'ang mdo rgyud dang mthun na
de ni bla ma yin par gzung (534)

sangs rgyas bstan bzhin mi gsungs na
bla ma yin yang btang snyoms bzhag (535)

des na rmi lam chos lugs dang
zhal gzigs pa yi yi dam dang
lung bstan mdzad pa'i sangs rgyas dang
bla ma'i gsung sgros la sogs pa
ma dpyad par ni gtam chol du
tshad ma yin zhes gzung mi bya (536)

'di 'dra bdud kyi byin rlabs las
'byung ba srid par rgyal bas gsungs (537)

des na sangs rgyas bstan pa mchog
nges don tshad ma yin par gzung
yang na dngos po stobs shugs kyi
rigs pas grub pa tshad mar gzung (538)

skyes bu brdzun mas sbyar ba yi
mdo rgyud tshad mar gzung mi bya
ka'u shi ka'i mdo dang ni
de bzhin 'phags pa shig can dang
blo gros bzang mo chung ngu sogs
bod kyis sbyar ba'i mdo sde yin (539)

gzhan yang gsang sngags gsar rnying la'ang
bod kyis sbyar ba'i rgyud sde mang
de 'dra'i rang bzo'i mdo rgyud la
mkhas pas yid brtan mi bya'o (540)

gtsug tor nag mo la sogs pa
bod kyi lha 'dres sbyar ba yod
'phral gyi byin rlabs cung zad 'byung
'on kyang tshad mar byar mi rung (541)

lha mo gnas mkhar la sogs pa
mu stegs byed kyi rgyud kyang yod
cung zad bden pa yod mod kyi
de la'ang lung du byar mi rung (542)

de yi 'thad pa rgyud bla mar
mgon po byams pas 'di skad gsungs (543)

ma rig ldongs pa'i mu stegs la'ang
srin bu'i yi ge 'dra ba yi
cung zad bden pa yod mod kyi
'on kyang yid brtan mi bya gsung (544)

ring bsrel dang ni thugs dang ljags
sku gzugs la sogs rus pa las
'byung ba'i rgyu mtshan cung zad dpyad (545)

'phags pa gsum gyi ring bsrel ni
yon tan stobs kyis 'byung ba ste
lus can rnams kyi bsod nams rten
'byung khungs las byung rin chen 'dra (546)

ring bsrel la la gdon gyis byed
la la 'byung bzhi'i stobs las 'byung
kha cig bstan la dga' ba'i lhas
dad par bya phyir sprul pa'ang srid
deng sang ring bsrel phal che ba
brdzun mas byas pa'i ring bsrel yin (547)

des na rnam dbye mkhas pas dpyad
thugs ljags sku gzugs la sogs pa
'byung ba chos nas gsungs pa med
'on kyang de 'dra 'byung ba kun
phal cher brdzun mas byas pa yin (548)

gal te bden pa yin na yang
lung rigs gnyis ka med pa'i phyir
bzang ngan gnyis kar lung bstan dka' (549)

nyi ma du ma shar ba dang
mkha' la bu ga dod pa dang
mtshan mo gzha' tshon 'byung ba dang (550)

lus la 'od zer 'phro ba dang
glo bur lha 'dre mthong ba dang
gson po'i lus la brdzun med par
ring bsrel 'dzag pa la sogs pa (551)

blun po rtags su byed mod kyi
mkhas pas 'di 'dra mthong gyur na
bar chad rtags su shes par gyis (552)

sku gzugs mchi ma 'dzag pa dang
de bzhin gom pas 'gro ba dang
gar byed pa dang skad 'byin dang
khrag gi char pa 'bab pa dang
sa 'og bong bu'i sgra sgrogs dang
dud 'gro mi skad smra ba sogs (553)

blun po ngo mtshar skyed mod kyi
mkhas pas 'di 'dra mthong gyur na
yul der dgra bo gzhan dag 'jug
yang na ltas ngan gzhan dag 'byung (554)

'di 'dra'i rigs can gzhan mthong
mkhas pa rnams la legs par dris (555)

de dag don la 'khrul pa yi
rnam par dbye ba mdo tsam yin
de nas tshig la 'khrul pa yi
rnam dbye cung zad bshad kyis nyon (556)

bcom ldan 'das kyi bshad pa la
bzhi bcom drug ldan bshad pa dang
glegs bam gyi ni bshad pa la
glegs shing glegs thag 'chad pa dang (557)

phyag rgya chen po'i bshad pa la
lag pa'i sgra don 'chad pa dang
ye shes kyi ni bshad pa la
gdod ma'i shes par 'chad pa dang (558)

rnal 'byor 'chad la sems rnal ma
rig pa 'byor ces 'chad pa dang
rgyal mtshan rtse mo'i dpung rgyan la
dmag gi dpung du 'chad pa dang
gtum mo'i sgra bshad rnam rtog ni
chos nyid gtum par 'chad pa dang (559)

glu yi sgra bshad byed pa la
sems can slu bar 'chad pa dang
phur ma ri rab mnyam pa la
dri rab mnam par 'chad pa dang (560)

shākya'i bu mo go pā'i sgra
go ni sa yin pā yi sgra
'tsho ba'am skyong ba sogs la' 'jug (561)

des na bod skad sa 'tsho yin
de la go pā'i sgra bshad ni
rtogs pa'i don du bshad pa dang (562)

rgya skad ratna ke tu la
ke tu'i sgra ni dbal dang tog
du ba mjug rings sogs la 'jug
skad rnying rnams la dbal du yod
gsar bcad man chad tog tu bsgyur (563)

des na 'bum las rin chen dbal
gsar bcad kyis ni zhus pa yi
brgyad stong pa las rin chen tog
ces byar bsgyur ba mi shes par
rin chen dpal du bshad pa dang (564)

po ta la zhes bya ba'i sgra
bod skad du ni gru 'dzin yin
ri bo gru 'dzin zhes bya bar
bsgyur na bod la 'thad mod kyi (565)

la las rgya skad sor bzhag nas
po ta la yi ri zhes bsgyur
de la sgra bsgyur la la yis
ri sgra gong du phyung nas ni
ri po ta la zhes byar bsgyur (566)

de don ma rtogs pa rnams kyis
ri bo ta lar bshad pa 'khrul (567)

'khor gsum yongs dag ces bya ba
rgya skad du ni tri maṇḍal
pa ri shuddha zhes byar yod
tri ni gsum yin maṇḍa la
zhes bya bod skad dkyil 'khor yin (568)

pa ri shuddha yongs dag pa
drang por bsgyur na dkyil 'khor gsum
yongs su dag pa zhes byar 'gyur (569)

mkhas pa rnams kyi [i.e., kyis?] sgra bsdus nas
'khor gsum yongs dag zhes byar bsgyur
de yi sgra don mi shes par
'khor gsum g.yog tu 'chad pa 'khrul (570)

rgya skad langka pū ri la
pū ri'i sgra ni grong khyer yin
bod skad langka'i grong khyer te
lho phyogs rgya mtsho'i gling na yod
'on kyang rgya skad ma shes par
pu rangs su ni 'chad pa dang (571)

rgya skad bi ma la mi tra
bod skad dri med bshes gnyen yin
de yi sgra don mi shes par
bye ma la dang mu dra'i sgra
phyag rgya yin par bshad pa dang (572)

rgya skad na ro ta yi sgra
bram ze'i rigs kyi bye brag yin
de yi rgyu mtshan mi shes par
dka' ba spyad pas a na na
ro ru song zhes 'chad pa dang (573)

ti lo zhes bya til brdung yin
de la te lor 'chad pa dang (574)

rgya skad lū hi zhes bya ba
bod skad nya yi rgyu lto yin
de yi sgra don mi shes par
glu [i.e., klu?] yi pa ru 'chad pa dang (575)

rgya skad indra bhū ti ni
bod skad 'byung po'i dbang po yin
de yi sgra 'gyur mi shes par
brgya byin byang chub tu 'chad dang (576)

rgya skad a bba dhū tī'i sgra
gnyis spangs sam ni kun 'dar yin
de la 'dod ster 'chad pa dang (577)

rgya skad do ha zhes bya ba
bod skad lhug pa'am ma bcos pa
zhes bya'i don la 'jug mod kyi
de yi rgyu mtshan mi shes par
do ni gnyis yin ha dgod pa
gnyis la dgod par 'chad pa dang (578)

rgya skad dza ba zhes bya ba
me tog dmar po zhig la 'jug
de yi brda don mi 'phrod par
byams pa'i mdza' bor 'chad pa sogs (579)

blun po rnams la legs legs 'dra
mkhas pas mthong na bzhad gad gnas (580)

rgyu mtshan ci yi phyir zhe na
saṃ skṛ ta yi sgra don la
bshad du mi rung nyid phyir dang
rgya skad yin par mi shes par
bod skad yin par bshad phyir ro (581)

des na de 'dra'i bshad pa kun
bod kyi blun pos sbyar bas na
mkhas pa rnams kyis dor bar bya (582)

de bzhin gshegs pa'i bshad pa ni
de nyid rtogs par 'chad pa dang
dgra bcom sgra don mchod 'os dang
rgyal po'i bshad pa gsal ba dang
bzod pa'i bshad pa mi 'byed dang
phung po phrag par 'chad pa dang (583)

khams la dbyings su 'chad pa dang
bcom pa skal bar 'chad pa dang
sbyang dka' thub dkar 'chad pa dang
bag chags gnas su 'chad pa dang
shākya phod par bshad pa sogs (584)

bod la cung zad mi bde yang
legs par sbyar ba'i sgra dag la
shin tu 'thad phyir mkhas pas blang (585)

sangs rgyas gsung rab dri ma med
bsdu ba dang po byas pa'i rjes (586)

bstan pa dag par gnas pa na
yangs pa can gyi dge slong gis
sangs rgyas bstan dang 'gal ba yi
mi rung pa yi gzhi bcu byas (587)

de la 'phags pa bdun brgya yis
chos log legs par sun dbyung phyir
bsdu ba gnyis pa mdzad ces grag (588)

de ltar dag par byas pa'i rjes
lha chen zhes bya'i dge slong zhig
bstan pa 'di yi chom rkun byung (589)

de yis rang gi pha ma bsad
slob dpon yin pa'i dgra bcom bkrongs
mkhan slob med pa'i dge slong byas
phyi nas dgon par bsdad nas ni
sbyin bdag rnams kyi dad rdzas zos (590)

blun po rnams kyi mkhan slob byas
blun po longs spyod can rnams kyis
phul ba'i zas nor char bzhin bab
skal med dad can 'dus pa yi
dge 'dun 'bum phrag du mas bskor (591)

de nas brdzun rlabs chen po de
dgra bcom yin par khas blangs so
'khor gyis rdzu 'phrul zhus pa na
rdzu 'phrul tho rangs nyams zhes zer (592)

rang gi sdig pa dran pa yis
smre sngags chen po bton pa la
sdug bsngal bden pa bos zhes bsgrags (593)

de la sogs pa'i brdzun tshig gis
tshogs pa rnams kyi mgo bo bskor
'phags pa rnams la 'bul rgyu yi
dad rdzas rnams kyang de la 'gyur (594)

rab byung blun po phal cher gyis
dgra bcom bor nas de la 'dus
sangs rgyas mya ngan 'das 'og tu
so so skye bos 'khor bsdus pa
de las mang ba med ces grags (595)

de yi chos log bshad pa yi
rjes su slob ma rnams 'brangs nas
'khrul pa'i grub mtha' du ma byung (596)

lha chen blun po de shi nas
sems can dmyal bar gyur ces grag
de yi log pa'i chos de dag
dgra bcom rnams kyis sun phyung nas
bsdu ba gsum pa byas zhes thos (597)

'on kyang de yi le lan gyis
sde pa bco brgyad rnams la yang
cung zad bslad pa yod ces zer (598)

mkhas pa'i gtsug rgyan dbyig gnyen gyis
yang dag bsdus pa'i gzhi nyams phyir
mtha' dag min par rtogs pa yin
zhes gsungs pa yang de la dgongs
de ni nyan thos rnams kyi yin (599)

theg pa chen po'i bstan pa ni
shin tu dar bar gyur pa'i tshe (600)

nyi ma bsgrub pa'i mu stegs byed
sprang po nyi ma'i dngos grub kyis
gtsug lag khang rnams bsregs pa'i tshe
dam chos mngon pa la sogs pa
sde snod phal cher bsregs zhes grag (601)

de nas 'phags pa thogs med kyis
mi pham mgon la gsan nas ni
de yi gzhung lugs dar bar mdzad (602)

de yi rjes la mkhas pa dang
blun po rnams kyi bye brag gis
bstan pa'i 'phel 'grib du ma byung (603)

phyi nas gangs ri'i khrod 'di ru
sangs rgyas bstan pa legs par bsgyur
de nas bstan pa dar ba'i tshe
rgyal po dar mas bstan pa bsnubs
de rjes chos log du ma 'phel (604)

de tshe bla ma ye shes 'od
chos rgyal de yis skyes bu mchog
rin chen bzang po kha cher brdzangs
'jam pa'i dbyangs kyis byin brlabs pa'i
mkhas pa de yis sngon med pa'i
chos rnams phal cher bsgyur cing zhus (605)

chos dang chos min rnam 'byed pa
zhes bya'i bstan bcos mdzad nas ni
chos log thams can nub par mdzad (606)

de yi slob ma zhi ba 'od
des kyang sngags log sun 'byin pa
zhes bya'i bstan bcos mdzad ces zer (607)

de dag 'das pa'i 'og tu yang
chos log 'ga' zhig 'phel ba'i rgyus
lhas btsas zhes bya'i lo tsā ba
des kyang chos log sun 'byin pa
zhes bya'i bstan bcos mdzad nas ni
chos dang chos min rnam par phye (608)

de nas chos rje sa skya pa
chen po bzhugs pa yan chad du
chos log spyod pa nyung zhes thos (609)

phyi nas phag mo'i byin rlabs dang
sems bskyed rmi lam ma la sogs
yi dam bsgom pa dkrongs bskyed dang
dkar po chig thub la sogs pa
sangs rgyas bstan dang 'gal ba yi
chos log du ma deng sang 'phel (610)

mkhas rnams 'di la mi dgyes kyang
dus kyi shugs kyis bzlog ma nus (611)

blun po sbyang pa chung ba rnams
'di 'dra spyod pa bden mod kyi
mkhas pa sbyangs par rlom pa yang
ri bong chal bzhin 'di la spyod (612)

'di 'dra'i rigs can 'phel gyur na
sangs rgyas bstan la gnod mi gnod
mkhas pa rnams kyis dpyod la smros (613)

gal te 'di 'dra'i chos log gis
sangs rgyas bstan la mi gnod na
mu stegs sogs kyi chos log kyang
sangs rgyas bstan la ci ste gnod
chos log gzhan gyis gnod na ni (614)

'di dag gis kyang mi gnod dam

gnod kyang sun 'byin mi 'thad na
mu stegs byed dang nyan thos sogs
'di la'ang sun dbyung ci ste bya
'di dag bstan la gnod pa'i phyir
mkhas rnams sun 'byin mdzad na ni (615)

bstan la gnod pa'i chos log kyang
mkhas pa rnams kyis sun phyung shig (616)

ci phyir zhe na rgyal ba yis
rin chen chos kyang dkon la ni
rtag tu 'tshe ba mang zhes gsungs
'di la bsams la mkhas rnams kyis
rtag tu bstan pa'i byi dor bya (617)

nyi ma gcig gi bza' btung la'ang
bzang ngan rtogs dpyod sna tshogs gtong
gos dang mkhar lhan la sogs pa'i
bya ba gang la'ang legs nyes dang
bzang ngan mkhas dang mi mkhas zhes
blangs dor rtog dpyod sna tshogs byed (618)

rta dang nor bu la sogs pa
cung zad tsam gyi nyo tshong la'ang
kun la 'dri zhing brtags nas dpyod (619)

tshe 'di'i bya ba cung zad la'ang
de 'dra'i 'bad pa byed pa mthong (620)

skye ba gtan gyi legs nyes ni
dam pa'i chos la rag las kyang
chos 'di khyi yi zas bzhin du
bzang ngan gang du'ang mi dpyod par
gang phrad de la gus par 'dzin (621)

nyin gcig gi ni skyel ma'am
tshe gcig gi ni gnyen 'brel la'ang
'bad de brtags nas len pa mthong (622)

deng nas brtsams te rdzogs pa yi
sangs rgyas ma thob bar gyi don
bla ma mchog la rag las mod
'on kyang rtog dpyod mi byed par
tshong dus ngan pa'i zong bzhin du
su phrad rnams las len pa mthong (623)

kye ma snyigs ma'i dus 'di mtshar
'bad mi dgos la 'bad pa byed
'bad dgos chos dang bla ma ni
ci yang rung bas tshim par snang (624)

bdag ni sems can kun la byams
gang zag kun la bdag mi smod (625)

brgya la mnyam par ma bshag pas
smad pa srid na'ang sdig de bshags (626)

dam chos 'khrul dang ma 'khrul ba
skye ba gtan gyi gros yin pas
'di yi legs nyes dpyod pa la
sdang zhes smra na rang skyon yin (627)

klu sgrub dang ni dbyig gnyen dang
phyogs kyi glang po chos grags sogs
mkhas pa kun gyis rang gzhan gyi
chos log thams cad sun phyung ba
de la'ang sdang zhes zer ram ci (628)

rdzogs pa'i sangs rgyas kun gyis kyang
bdud dang mu stegs sun phyung ba
de yang phrag dog nyid 'gyur ram (629)

mkhas rnams blun po'i long khrid yin
nor pa'i chos dang ma nor pa'i
long khrid legs par byas pa la
sdang zhes smra na da slan chad
sangs rgyas bstan pa ji ltar bsrung (630)

long khrid kyis ni long ba la
g.yang sa bkag cing lam bzang por
khrid pa'ang phrag dog yin nam ci
'o na long ba ji ltar bkri (631)

nad pa la ni gnod pa yi
kha zas spongs shig phan pa bsten
de skad sman pas smra na yang
sdang dang phrag dog 'gyur na ni
'o na nad pa ji ltar gso (632)

chos log pa dang ma log pa'i
rnam par dbye ba byas pa la
sdang dang phrag dog yin zer na
'o na 'khor ba'i rgya mtsho las
sems can rnams ni ji ltar bsgral (633)

sangs rgyas 'jig rten byon pa dang
mkhas rnams bshad pa byed pa la
'bras bu rnam gsum 'byung ba 'di
sangs rgyas bstan pa'i spyi lugs yin (634)

ma khol gyis kyang 'di skad gsungs
dpa' bo khyod kyi bstan pa ni
mu stegs thams cad skrag mdzad cing
bdud ni sems khong chud mdzad la
lha dang mi rnams dbugs kyang 'byin (635)

zhes gsungs deng sang 'di na yang
mkhas pa rnams kyis chos bshad na
chos log spyod pa pham byed cing
bdud rigs thams cad yi mug 'gyur (636)

mkhas pa thams cad dga' bar byed
'di 'dras bstan pa 'dzin par nus
'di las bzlog pa byung gyur na
bstan la gnod par shes par gyis (637)

bdag kyang rdo rje phag mo yi
byin rlabs tsam re byas pa la
dkar po chig thub bstan nas kyang (638)

myong ba cung zad skyes pa la
mthong lam du ni ngo sprad nas
rtsol bsgrub med pa'i don bstan na
tshogs pa'ang 'di bas mang ba 'du (639)

longs spyod 'bul ba'ang mang bar 'gyur
blun po rnams kyi bsam pa la'ang
sangs rgyas lta bur mos pa skye (640)

chos kyi gnad rnams mi shes pa'i
sde snod 'dzin par rlom pa yang
de la lhag par dad 'gyur bar
bdag gis legs par go mod kyi
'khor dang zang zing bsgrub pa'i phyir
bdag gis sems can bsdus pa min (641)

'on kyang sangs rgyas bstan pa la
phan par bsams nas bshad pa yin
sangs rgyas bstan pa bzhin bsgrubs na
sangs rgyas bstan la phan par bsams (642)

mu stegs byed dang nyan thos dang
theg pa chen po 'ga' zhig la'ang
'khrul pa yod mod mkhas rnams kyis
sun phyung phyir na 'dir ma bshad (643)

deng sang gangs ri'i khrod 'di na
rigs pas bsgrubs par mi nus shing
sangs rgyas bstan dang 'gal ba yi
'khrul pa gsar pa du ma byung (644)

rdo rje theg pa'i gnad 'chugs pas
rgyud sde rnams dang grub thob kyi
dgongs pa rnams dang 'gal ba'i gnad
dpag med yod mod gsang sngags nyid
yin phyir kho bos gzhan du bshad (645)

'di ni kun la bshad rung ba'i
'khrul pa rags rim ci rigs pa
'phel na bstan la gnod mthong nas
che long tsam zhig bshad pa yin (646)

da dung 'khrul pa'i rnam gzhag ni
skyon can dpag med snang na yang
gzhung mangs dogs pas re zhig bzhag (647)

gal te lung dang rigs pa'i gnad
shes pa'i blo can rnams kyis de
legs par dpyod la dgag bsgrub gyis (648)

sangs rgyas bstan dang phrad dka' zhing
dal ba 'byor pa'ang rnyed dka' bas
mkhas pa rnams kyis legs rtogs la
gzu bor gnas pa'i blo yis dpyod (649)

bdag gis sgra dang tshad ma bslabs
tshig gi sdeb sbyor rnams kyang shes
rgyan dang mngon brjod phal cher go (650)

'dul ba dang ni mngon pa dang
pha rol phyin pa'ang phal cher thos (651)

gsang sngags rgyud sde bzhi po yang
nyan bshad yod pa phal cher thos
thos pa de dag thams can kyang
ming rkyang tsam du ma bzhag go (652)

bye brag smra dang mdo sde pa
sems tsam dang ni dbu ma yi
gdams ngag ji snyed phal cher thos (653)

deng sang bod la grags pa yi
zhi byed rdzogs chen gcod la sogs
skabs brgyad cig char bsgom pa dang
pha rol phyin pa'i blo sbyong dang
bka' gdams gdams ngag lugs gnyis dang (654)

sa ra ha dang ti lo pa
nag po spyod pa'i do ha dang
rnal 'byor dbang phyug birwa pa'i
do ha seng ge zhes bya sogs
do ha'i bye brag du ma thos (655)

rim lnga stan thog gcig pa dang
na ro chos drug lugs gsum dang
gsang ba dus pa ye shes zhabs
de bzhin 'phags skor gdams ngag dang
dgyes pa rdo rje snying po'i skor (656)

gshin rje gshegs dang 'jigs byed sogs
de yi gdams ngag gsar rnying dang
'khor lo sdom pa'i gdams ngag dang
dus kyi 'khor lo'i sbyor drug sogs
mtshan brjod bshad pa lugs drug dang (657)

'chi med grub pa'i gdams ngag dang
lam 'bras la sogs lam skor dgu
de las 'phros pa du ma dang
gzhan yang bod dang rgya gar la
deng sang grags pa phal mo che
bdag gis 'bad de legs par mnyan (658)

bslabs pa de dag ming rkyang min
de phyir chos rnams phal cher thos
des na bdag la phyogs lhung med (659)

de phyir gzu bos dpyad pa 'di
blo ldan rnams kyis 'di ltar zung (660)

thub pa'i bstan pa rin chen gzhal med khang
log lta'i mun nag tshang tshing rnam par bsal
blo gsal blo yi padma kha 'byed pa
bstan bcos nyi ma'i snang ba deng 'dir shar (1)

rgyal ba kun gyi dgongs pa 'di yin zhes
'gro la phan pa'i bsam pas bdag gis bshad
mkhas pa kun gyi dgongs pa 'di yin mod
da dung blun po rnams kyis rtogs par dka' (2)

kun dga'i nyi mas sangs rgyas bstan pa yi
padmo rnam par phye ba las byung ba'i
dam pa'i sbrang rtsis 'gro ba'i bung ba kun
rgyun du bde ba'i dga' ston 'gyed par shog (3)

gang gi thugs brtses nyer bzung nas
log pa'i chos rnams spangs nas kyang
sangs rgyas bstan dang legs spyod pa'i
'jam mgon bla ma de la 'dud (4)

sdom pa gsum gyi rab tu dbye ba zhes bya ba / chos dang chos ma yin pa rnam par 'byed pa'i bstan bcos / mang du thos pa'i nor dang ldan pa / rigs pa dang mi rigs pa dpyod par nus pa'i blo gros can / sde snod 'dzin pa kun dga' rgyal mtshan dpal bzang pos sbyar ba rdzogs so // bye brag tu gsang sngags kyi gnad gtan la dbab pa gsang chen yin pas kho bos logs su bshad par blta'o //

Glossary

ENGLISH PHONETICIZATION	TIBETAN TRANSLITERATION
A	
Ameshab Ngawang Kunga Sönam, Jamgon	A-mes-zhabs Ngag-dbang-kun-dga'-bsod-nams, 'Jam-mgon
B	
Bari Lotsāwa	Ba-ri Lo-tsā-ba
Butön	Bu-ston
C	
Cenngawa	sPyan-snga-ba
Chak Drajom	Chag dGra-bcom
Chak Lotsāwa Chöje Pàl	Chag Lo-tsā-ba Chos-'rje-dpal
Chaksorwa, Geshe	Phyag-sor-ba, dGe-bshes
Changchub Gyaltshen	Byang-chub-rgyal-mtshan
Changngö	Byang-ngos
Changseng	Byang-seng
Chapa Chökyi Sengge	Phya-pa Chos-kyi-seng-ge
Chayulwa Chenpo Shönnu Ö, Geshe	Bya-yul-ba chen-po gZhon-nu-'od, dGe-bshes
Chumik	Chu-mig
Chumik Ringmo	Chu-mig-ring-mo
D	
Dakpo Kagyupa	Dwags-po bKa'-brgyud-pa
Dakpo Lhaje [*see* Gampopa]	Dwags-po Lha-rje
Dampa Charchung	Dam-pa Phyar-chung
Dampa Chungwa	Dam-pa Phyung-ba
Darpan Ācarya	Dar-pan Ācārya
Dokham	mDo-khams
Dokor (or Dogor)	Do-kor (or Dog-gor)
Dokorwa Dorje Sengge	Do-kor-ba rDor-rje-seng-ge
Dönshak [Amoghapāśa]	Don-zhags
Dra	Dra
Dreyül Dzongkar Kyetshal	'Bras-yul rDzong-dkar sKyed-tshal
Drigung	'Bri-gung
Drigung Chöje [*see* Jikten Gönpo]	'Bri-gung Chos-rje

Drigung Jikten Gönpo [*see* Jikten Gönpo]	'Bri-gung 'Jig-rten-mgon-po
Drigungpas	'Bri-gungpas
Drime Shenyen	Dri-med-bshes-gnyen
Dro	'Bro
Drokmi Lotsàwa	'Brog-mi Lo-tsà-ba
Dromtön	'Brom-ston
Drukpa	'Brug-pa
Drukpa Kunkhyen Pema Karpo	'Brug-pa kun-mkhyen Padma-dkar-po
Dulwa Tölukpa	'Dul-ba sTod-lugs-pa
Dulwa Sengge	'Dul-ba-seng-ge
Dzokchen	rDzogs-chen
Dzongsar	rDzong-gsar

G

Gampo Jennga Trashi Namgyal	sGam-po sPyan-snga bKra-shis-rnam-rgyal
Gampopa Dakpo Lhaje Sönam Rinchen	sGam-po-pa Dwags-po Lha-rje bSod-nams-rin-chen
Gandenpa Chökyi Gyaltshen	dGa'-ldan-pa Chos-kyi-rgyal-mtshan
Gelugpa	dGe-lugs-pa
geshe	dge bshes
Gö	'Gos
Gö Khukpa Lhàtsà	'Gos Khug-pa Lhas-btsas
Gö Lotsàwa Shönnu Pàl	'Gos Lo-tsà-ba gZhon-nu-dpal
Gongmar Rinchen	Gong-dmar Rin-chen
Gorampa Sönam Sengge	Go-rams-pa bSod-nams-seng-ge
Götshang	rGod-tshang
Guge	Gu-ge
Gung	Gung
Gungruwa	Gung-ru-ba
Gungtang	Gung-thang
Gyamarwa of Tölung	sTod-lung rGya-dmar-ba
Gyàl Lhakhang	rGyal Lha-khang
Gyàltshap Darma Rinchen	rGyal-tshab Dar-ma-rin-chen
Gyarà, Lord [*see* Je Gyarà]	rJe rGya-ras

H

Hwashang Mahàyàna	Ho-shang Mo-hoyen

J

Je Gyarà	rJe rGya-ras
Jerbu Phomo	gCer-bu-pho-mo
Jikten Gönpo	'Jig-rten mGon-po
Jiwo Lhepa Changchub Ö	sPyi-bo-lhas-pa Byang-chub-'od
Jowo Je [Atīśa]	Jo-bo-rje
Jöyül	gCod-yul
Ju Mipham Gyatsho	'Ju Mi-pham-rgya-mtsho

K

Kadampa	bKa'-gdams-pa

Kagyupa	bKa'-brgyud-pa
Kargyäl	sKar-rgyal
Karudzin	Ka-ru-'dzin
Kawa Pältseg	Ka-ba dPal-brtsegs
Kham	Khams
Khedrup Je	mKhas-grub-rje
khenpo	mkhan-po
Khön	'Khon
Khönrog Sherab Tshültrim	'Khon-rog Shes-rab-tshul-khrims
Khorlo Dompa [Skt.: Cakrasaṃvara]	'Khor-lo-sdom-pa
Köden	Go-dan
Könchok Gyalpo, Khön	dKon-mchog-rgyal-po, 'Khon
Könchok Lhundrup	dKon-mchog-lhun-grub
Kong Neruwa	Kong Ne-ru-ba
Kongtrül Yönten Gyatsho	Kong-sprul Yon-tan-rgya-mtsho
Kunga Gyaltshen Pal Sangpo [*see* Sakya Pandita]	Kun-dga'-rgyal-mtshan-dpal bzang-po
Kunga Sangpo, the Pönchen	Kun-dga'-bzang-po, dPon-chen
Kuntu Gyu	Kun-tu-rgyu
Kyangdur	rKyang-'dur
Kyirong	sKyid-rong

L

Lachi	La-phyi
Langdarma	gLang-dar-ma
Lhalungpa	Lha-lung-pa
Lhätsä [*see* Gö Khukpa Lhātsä]	Lhas-btsas
Lhodrak	Lho-brag
Lhopa Kunkhyen Rinchen Pal	Lho-pa Kun-mkhyen Rin-chen-dpal
Lingchu tse [Chin.: Liang-chou]	Ling-chu-tse
Ling Räpa [*see* Lingre Pema Dorje]	gLing Ras-pa
Lingre Pema Dorje	gLing-ras Padma-rdo-rje
Lochen Dharmashrī	Lo-chen Dharma-shrī
Longchen Rabjampa	Klong-chen Rab-'byams-pa
Losang Chökyi Gyaltshen [1st Panchen Lama]	Blo-bzang-chos-kyi-rgyal-mtshan
Losang Palden Yeshe [3rd Panchen Lama]	Blo-bzang-dpal-ldan-ye-shes
Lowo Khenchen Sönam Lhundrup	Glo-bo mKhan-chen bSod-nams-lhun-grub
Lowo Lotsāwa Sherab Rinchen	Glo-bo Lo-tsā-ba Shes-rab-rin-chen
Ludrup Nyingpo	Klu-sgrub-snying-po
Lüü Wangpo Sungwa	Klu'i-dbang-po-srung-ba

M

Mangyül	Mang-yul
Mangkhar	Mangs-khar
Marpa	Mar-pa
Mila Repa	Mi-la Ras-pa
Müchen Könchog Gyaltshen	Mus-chen dKon-mchog-rgyal-mtshan
Mutekpa ["Indian Brahmanical sectarian"]	Mu-stegs-pa

N

Nagtsho Tshültrim Gyalwa	Nag-tsho Tshul-khrims-rgyal-ba
Nalendra	Na-lendra
Naljor Thrumi	rNal-'byor 'Phru-mi
Namkha Bum	Nam-mkha'-'bum
Nāro[pa]	Nā-ro
Narthang	sNar-thang
Neusurpa	Ne'u-zur-pa
Ngari	mNga'-ris
Ngari Panchen	mNga'-ris Paṇ-chen
Ngawang Jikten Wangchuk Trakpa [poet-prince of Rinpung]	Rin-spungs-pa Ngag-dbang-'jig-rten-dbang-phyug-grags-pa
Ngawang Lobsang Gyatsho [5th Dalai Lama]	Ngag-dbang-blo-bzang-rgya-mtsho
Ngok Lotsāwa Loden Sherap	rNgog Lo-tsā-ba Blo-ldan-shes-rab
Ngor	Ngor
Ngorchen Kunga Sangpo	Ngor-chen Kun-dga'-bzang-po
Nyamjor	mNyam sbyor
Nyang	Nyang
Nyimo Gomchen	sNyi-mo s Gom-chen
Nyithri Cham of Mangkhar	Mangs-khar Nyi-khri lCam
Nyingma	rNying-ma
Nyingmapa	rNying-ma-pa
Nyugulung	sMyu-gu-lung

O

Öjowa	'Od-'jo-ba
Ön Sherab Jungne [*see* Sherab Jungne]	dBon Shes-rab-'byung-gnas

P

Palchen Öpo	dPal-chen-'od-po
Palden Döndrup	dPal-ldan-don-grub
Pema Karpo [*see* Drukpa Kunkhyen]	Padma-dkar-po
Phalchen Depa [Skt.: Mahāsāṅghika]	Phal-chen-sde-pa
Phadampa Sanggyā	Pha-dam-pa Sangs-rgyas
Phagmodrupa	Phag-mo-gru-pa
Phakpa Lodrö Gyaltshen	'Phags-pa Blo-gros-rgyal-mtshan
Phamthing	Pham-thing
Phanpo	'Phan-po
Pökhangpa Rinchen Gyaltshen	sPos-khang-pa Rin-chen-rgyal-mtshan
Purang	Pu-rangs

R

Rächungpa Dorje Trakpa	Ras-chung-pa rDo-rje-grags-pa
Radreng	Rwa-sgreng
Rendawa	Red-mda'-ba
Revendra	Ra-bendra
Rinchen Sangpo	Rin-chen-bzang-po
Rinpung	Rin-spungs

Rinpungpa Ngawang Jitrak [*see* Ngawang Jikten Wangchuk Trakpa]	Rin-spungs-pa Ngag-dbang-'jig-grags
Rongtön Sheja Kunrig	Rong-ston Shes-bya-kun-rig

S

Sachen Kunga Nyingpo	Sa-chen Kun-dga'-snying-po
Sakya	Sa-skya
Sakya Pandita Kunga Gyaltshen Pal Sangpo	Sa-skya Paṇḍita Kun-dga'-rgyal-mtshan-dpal-bzang-po
Sakyapa	Sa-skya-pa
Samye	bSam-yas
Sanggyȧ Kargyȧl	Sangs-rgyas-skar-rgyal
Sangphu	gSang-phu
Sangphu Neuthok	gSang-phu Ne'u-thog
Sangtsha	Zangs-tsha
Sangye Phel	Sangs-rgyas-'phel
Sapan [*see* Sakya Pandita]	Sa-paṇ
Shākya Chokden, Serdok Penchen	Shākya-mchog-ldan, gSer-mdog Paṇ-chen
Shākya Gong	Śākya-gong
Shamar Karmapa Chökyi Trakpa	Zhwa-dmar Karma-pa Chos-kyi-grags-pa
Shang Gyalwapal	Zhang rGyal-ba-dpal
Shang Yudrakpa Tsöndrü Trakpa, Lama (Shang Tshȧlpa)	Zhang g.Yu-brag-pa brTson-'grus-grags-pa, Bla-ma (Zhang Tshal-pa)
Sharpa Yeshe Gyaltshen	Shar-pa Ye-shes-rgyal-mtshan
Sherab Jungne	Shes-rab-'byung-gnas
Sherab Rinchen [*see* Lowo Lotsāwa]	Shes-rab-rin-chen
Shigatse	gZhi-ka-rtse
Shiche	Zhi-byed
Shiwa Ö	Zhi-ba-'od
Shogönpa Drogön Rinchen	Sho-dgon-pa 'Gro-mgon-rin-chen
Shongtön Dorje Gyaltshen	Shong-ston rDo-rje-rgyal-mtshan
Shutön Dorje Kyab	Zhu-ston rDo-rje-skyabs
Sönam Gyaltshen	bSod-nams-rgyal-mtshan
Sönam Tsemo	bSod-nams-rtse-mo

T

Taklung	sTag-lung
Tanak Thubten Namgyal	rTa-nag Thub-bstan-rnam-rgyal
Tanak Khugpa Lhȧtsȧ [*see* Gö Khukpa Lhȧtsȧ]	rTa-nag Khug-pa Lhas-btsas
Teura	Te'u-ra
Thrang	'Phrang
Throphu Lotsāwa	Khro-phu Lo-tsā-ba
Thrumapa	Khru-ma-pa
Thuuken Losang Chökyi Nyima	Thu'u-bkwan Blo-bzang-chos-kyi-nyi-ma
Tiphupa	Ti-phu-pa
Tokden Gyenpo	rTogs-ldan rGyan-po
Tönpa Lodrö Rabsȧl	sTon-pa Blo-gros-rab-gsal

Trakpa Gyaltshen, Jetsun	Grags-pa-rgyal-mtshan, rJe-btsun
Trashi Namgyal [*see* Gampo Jennga Trashi Namgyal]	bKra-shis-rnam-rgyal
Trisong Deutsȧn	Khri-srong-lde'u-btsan
Trulpa'i De	sPrul-pa'i-sde
Tsami Lotsāwa Sanggye Trakpa	Tsa-mi Lo-tsā-ba Sangs-rgyas-grags-pa
Tsang	gTsang
Tsangnakpa	gTsang-nag-pa
Tsangpa	gTsang-pa
Tsari	Tsa-ri
Tsari Tsagong	Tsa-ri Tsa-gong
Tsek Wangchuk Sengge	brTsegs dBang-phyug-seng-ge
Tshäl	Tshal
Tshäl Gungtang	Tshal Gung-thang
Tsho Madröpa [Skt.: Anavatapta]	mTsho Ma-dros-pa
Tshong dü	Tshong-'dus
Tshurphu	Tshur-phu
Tshurtön Shönnu Sengge of Kyangdur	rKyang-dur mTshur-ston gZhon-nu-seng-ge
Tsongkhapa	Tsong-kha-pa

U

Ü	dBus

W

Wangchuk	dBang-phyug
Wangchuk Chenpo [Skt.: Maheśvara]	dBang-phyug-chen-po

Y

Yamāri	gShin rje gshed
Yanggönpa, Je	Yang-dgon-pa, rJe
Yarlung	Yar-klung
Yarlungpa Trakpa Gyaltshen [*see* Trakpa Gyaltshen]	Yar-lungs-pa Grags-pa-rgyal-mtshan
Yeshe Ö, Lha Lama	Ye-shes-'od, Lha Bla-ma
Yeshe Sengge, Geshe	Ye-shes-seng-ge, dge-bshes

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Please consult the Glossary for transliterations of Tibetan authors' names, which are phoneticized in the Translations and Notes. See the list of Abbreviations at the beginning of this volume for short forms that appear in the Bibliography and Notes.

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Index

For a clear picture of the subjects that Sakya Pandita covers in *The Three Codes,* be sure to consult Appendix A—Gorampa's verse-by-verse topical outline of Sapan's text. The Glossary gives transliterations of Tibetan names and terms that appear below in phoneticized form.

Front Cover: Late nineteenth-century masterpiece *thangka* painting in ground mineral pigments and glue on cotton, depicting Sakya Pandita Kunga Gyaltshen (or Sapan, 1182–1251), author of *A Clear Differentiation of the Three Codes (sDom pa gsum gyi rab tu dbye ba).*

On the lower right is the great Indian paṇḍita and debater, the Shaivite Harinanda, who traveled from South India to the border of Western Tibet for an official debate with Sakya Pandita. Legend has it that cushion upon cushion of victory stacked up on Harinanda's side as he overpowered Sapan's view point by point. Inspired by his imminent defeat, Sapan called on his tutelary deity Mañjuśrī, the Bodhisattva of Wisdom, shown here at the upper left, who guided him in his replies. The book and sword that Mañjuśrī hold symbolize the compassion and wisdom needed to cut through ignorance. Sakya Pandita is painted in inimitable repose, just as he is about to make the debater's gesture of slapping his right hand down on his left in victory.

Behind Sakya Pandita, above his right shoulder, is the Pure Land of Mañjuśrī, including a second, standing image of Mañjuśrī receiving homage from devotees of many lands. The architecture of the palace is that of Wu-tai Shan, the sacred mountain valley in Northeast China where Mañjuśrī is thought to reside.

On the upper right is Sakya Pandita's guru and uncle, the great Sakya master Trakpa Gyaltshen (1147–1216). The bell and *dorje* (ritual thunderbolt) that Trakpa Gyaltshen holds are symbolic of his attainment of nondual emptiness and bliss.

The wrathful diety on the lower left is the *dharmapāla* (Dharma protector) Four-Armed Mahākāla, whose lineage of teachings the Sakya family received from the famed translator Ma Lotsawa.

This painting is one in a series of fourteen thangkas that illustrate the lives of the Panchen Lamas, based on a famous set of blockprints cut in the late eighteenth century at Narthang Press in Central Tibet. Sapan is included in the series because he was retroactively recognized by the Gelugpa tradition as one of the earlier incarnations of the First Panchen Lama, Losang Chokyi Gyaltshen (1567–1662), the guru of the Fifth Dalai Lama (1617–1682). In other words, the Gelugpa identified Sapan and several other brilliant spiritual teachers of various Buddhist schools as previous manifestations of the Panchen Lamas who predated the seventeenth-century creation of that official title.

This thangka and the others in the series were probably in the possession of the Sixth Panchen Lama (1883–1937) when he fled to Xining in the 1930s to avoid the tax collectors of the Dalai Lama's government. The series was acquired in China in that decade by an American collector.

This thangka is distinguished—even in a highly detailed genre—by incredibly miniaturized, vibrant touches, such as the lightning bugs in flight within the auras of Sapan and Trakpa Gyaltshen.

Image and description courtesy of Moke Mokotoff, New York

BUDDHIST STUDIES

A Clear Differentiation of the Three Codes

Essential Distinctions among the Individual Liberation, Great Vehicle, and Tantric Systems

Sakya Pandita Kunga Gyaltshen

JARED DOUGLAS RHOTON, TRANSLATOR

A Clear Differentiation of the Three Codes presents the first English translation of the *sDom gsum rab dbye*, one of the most famous and controversial doctrinal treatises of Tibetan Buddhism. Written by Sakya Pandita Kunga Gyaltshen (1182–1251), a founder of the Sakya school and one of Tibet's most learned sages, *The Three Codes* strongly influenced subsequent religious and intellectual traditions in Tibet—and sparked a number of long-lasting doctrinal and philosophical disputes, some of which persist today.

In *The Three Codes*, Sakya Pandita discusses the Hīnayāna, Mahāyāna, and Tantric vows of Buddhist conduct, which often diverge and contradict each other. He criticizes, on at least one point or another, later practitioners of almost every lineage, including the Kadampa, Kagyupa, and Nyingmapa, for contradicting the original teachings of their own traditions.

"The first English translation of Sakya Pandita's thirteenth-century *The Three Codes*, together with his epistles, provides ready access to one of the pivotal scholastic polemic works of Tibetan Buddhism. Sakya Pandita offers a remarkable lens upon a culture struggling to define what authentic appropriation of Buddhist thought and practice from other cultures should entail, pointedly criticizing opposing systems that represent other Tibetan attempts at such appropriation." —John Makransky, coeditor of *Buddhist Theology: Critical Reflections by Contemporary Buddhist Scholars*

Jared Douglas Rhoton received a Ph.D. in Indic Studies from Columbia University and was the translator of Deshung Rinpoche's *The Three Levels of Spiritual Perception: An Oral Commentary on "The Three Visions" (Nang Sum) of Ngorchen Könchog Lhündrub.*

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